

SPIRIT INTERCOURSE

ITS THEORY & PRACTICE


J. HEWAT MCKENZIE.

DUKE UNIVERSITY

LIBRARY

Gift of

*Estate of
George E. Hartman*



Digitized by the Internet Archive
in 2018 with funding from
Duke University Libraries



J. HEWAT MCKENZIE.

Frontispiece.

SPIRIT INTERCOURSE

ITS THEORY AND PRACTICE

By J. HEWAT MCKENZIE

"There is no chance and no anarchy in the universe. All is system and gradation. Every god is there sitting in his sphere. The young mortal enters the hall of the firmament; there is he alone with them, they pouring on him benedictions and gifts, and beckoning him up to their thrones."—EMERSON on "Illusions."

SIMPKIN, MARSHALL, HAMILTON
KENT & CO. LTD. 4 STATIONERS'
HALL COURT : : LONDON, E.C.

FIRST PUBLISHED	.	.	.	JUNE, 1916.
FIRST REPRINT	.	.	.	JUNE, 1916.
SECOND „	.	.	.	JUNE, 1916.
THIRD „	.	.	.	JUNE, 1916.
FOURTH „	.	.	.	JUNE, 1916.
FIFTH „	.	.	.	JULY, 1916.
SIXTH „	.	.	.	JULY, 1916.
SEVENTH THOUSAND	.	.	.	AUGUST, 1916.
EIGHTH THOUSAND	.	.	.	AUGUST, 1916.
NINTH THOUSAND	.	.	.	AUGUST, 1916.
TENTH THOUSAND	.	.	.	AUGUST, 1916.

IF THERE IS ANYTHING IMPORTANT OR HELPFUL
IN THIS BOOK,
MUCH OF IT IS DUE TO THE STIMULATING INFLUENCES
THAT HAVE POURED FROM SPIRITUAL SOURCES THROUGH
MY WIFE,
TO WHOM I DEDICATE IT WITH GRATEFUL AFFECTION

CONTENTS

	PAGE
PREFACE - - - - -	xi
CHAPTER I	
FACTS WORTH KNOWING - - - - -	I
Treatment of mediums by the Christian Church, p. 6.	
Rise of modern spiritualism, p. 8. Limited education of mediums, p. 14. Spiritualistic phenomena a science, p. 15. Instruments used by psychic scientists, p. 18.	
CHAPTER II	
SCIENCE OF THE SOUL - - - - -	20
Facts proved, p. 21. Body, soul and spirit, p. 22.	
Premature burial, p. 26. Soul travelling in sleep, p. 27. Dreams, p. 28. Hypnotic experiments, p. 30.	
Transition through death, p. 31.	
CHAPTER III	
MATERIALIZATION - - - - -	41
Psycho-plastic full-form materialization, p. 43. Shell materialization, p. 54. Fluidic materialization, p. 56.	
Astralization, p. 57. Etheric skin envelope, p. 58.	
Mechanical ghosts, p. 60. Psycho-plastic transfiguration, p. 60. Materialization of animals, p. 63.	
CHAPTER IV	
MEDIUMSHIP: OBJECTIVE PHENOMENA - - - - -	65
Table tilting, p. 68. Spirit rapping, p. 73. Automatic writing, p. 74. Psychic slate writing, p. 75. Spirit painting, p. 75. Spirit photography, p. 76. Unlocking of doors, p. 80. Levitation, p. 80. Apports, p. 81.	
Trumpet mediumship, p. 82. Dematerialization, p. 83. Houdini's platform demonstration, p. 86. Mrs. Thompson's demonstration, p. 87. Miss Fay's demonstration, p. 89. Japanese demonstration, p. 90.	

CHAPTER V

MEDIUMSHIP : SUBJECTIVE PHENOMENA - - - 93

Clairvoyance, p. 93. Psychometry, p. 97. Telepathy and soul projection, p. 99. Mrs. Zancig's demonstration, p. 100. Spirit healing, p. 104.

CHAPTER VI

FIRST STEPS TO SPIRIT INTERCOURSE - - - 107

Advice to beginners, p. 107. Dangers, p. 112. Difficulties, p. 114. Attitude of materialist and idealist, p. 116. Magazines recommended, p. 117. London Spiritualist Alliance, p. 118. Instruments for beginners, p. 118. Treatment of mediums, p. 119. What to expect, p. 121. Planchette, p. 124. Table tilting, p. 127. Automatic writing, p. 130. Public séances, p. 131. Developing circles, p. 132. Natural law at work, p. 133. Importance of psychic phenomena, p. 134. Communication and communion, p. 135.

CHAPTER VII

THE CULTURE OF THE SOUL - - - 137

Family worship, p. 137. The sanctum, p. 142. Spirit communion, p. 144. Aspiration, p. 147. Diet, p. 148. Exercise, p. 149. Self-control, p. 149. Soul culture a science, p. 150. Concentration, p. 151. Meditation, p. 151.

CHAPTER VIII

LAWS OPERATING IN SPIRIT SPHERES - - - 155

Introduction, p. 155. The new superphysical continents, p. 157. Descriptive table of spirit spheres, p. 158. Food, p. 160. Clothing, p. 161. Occupations, p. 164. Buildings, p. 166. Marriage, p. 168. Language, p. 169. Animals, p. 170. Flowers, p. 171. Rejuvenation, 173. Travelling, p. 174. Time and space, p. 175. Religions, p. 176. Transition from sphere to sphere, p. 178. Reincarnation, p. 179.

CONTENTS

ix

PAGE

CHAPTER IX

LIFE AFTER DEATH - - - - - 180

Geography of spirit spheres, p. 180. Reality of superphysical continents, p. 181. Lowest astral world, or Hades, p. 182. Animal spheres, p. 182. Planetary spheres, p. 183. Distance from earth, p. 183. Atmospheres, p. 183. Origin of spirit spheres, p. 184. Permanency of superphysical continents, p. 185. Future exploration, p. 186. Earthquakes, p. 186. Lowest astral world, p. 188. Degree of light, p. 189. Dante's conception, p. 189. Nature's reformatories, p. 189. Approximate population, p. 192. Methods of advancement, p. 194. Sensualists' reformatory, p. 196. Drunkards' pit, p. 197. A hell of the Epicureans, p. 201. Middle astral world, p. 203. Habitations, p. 204. The retired policeman, p. 205. Vanity fair, p. 208. The house of the harpy, p. 212. Upper astral plane, p. 213. Second sphere, p. 215. Headquarters of various religions, p. 215. The religious maniac, p. 217. Third sphere, the Summer Land, p. 218. Dwellings, p. 219. Light, p. 220. Public buildings, p. 222. Colleges, p. 222. Children's education, p. 223. Pet animals, p. 225. Music, p. 225. Knowledge of earth, p. 225. Fourth sphere, or Sphere of Comparison, p. 226. Fifth sphere, or Intellectual Plane, p. 227. Sixth sphere, or Love Plane, p. 228. Seventh sphere, the Christ Plane, 229.

CONCLUSION - - - - - 231

LIST OF ILLUSTRATIONS

J. Hewat M ^c Kenzie	-	-	-	<i>Frontispiece</i>	
Man as a Triune Being	-	-	-	<i>to face</i>	22
Artificial Reproduction of					
Man's Soul departing from Body at Death				<i>to face</i>	31
Psycho-Plastic Materialization	-	-		<i>to face</i>	43
Spirit Photographs	-	-	-	<i>to face</i>	76
Earth and its Super-Physical Spheres	-			<i>to face</i>	157
The Earth, Venus and Mars, surrounded by their					
Spirit Spheres	-	-	-	<i>to face</i>	158
One of Nature's Dark Reformatories	-			<i>to face</i>	188

PREFACE

THE author desires to bring before his readers some facts dealing with the latest evidence for the continuity of life beyond death, verified by himself during many years of psychical research. To some readers much of the matter will be startlingly new, and the facts difficult to believe. To others, who will accept the phenomena without question, because of previous experience, the theories aduced therefrom may not be wholly acceptable. The facts so far transcend ordinary experience that some cannot do otherwise than reject them, until fuller knowledge prevails upon the whole subject. When first brought into contact with students of this science the writer himself treated the statements made by them as unworthy of belief, and he quite understands the natural scepticism of the man or woman who is at present entirely ignorant of the subject. The fact of the startling phenomena, however, both subjective and objective, does not rest upon mere statement, but upon natural law, and this may be verified by anyone who feels disposed to prove the statements by experiment, observation, and study. Many of the more important facts recorded have been proved by sustained experiment, by the most eminent men of physical science throughout the world, whose evidence and testimony have been carefully tabulated in their

published works. A list of books containing such evidence will be found on page 235.

It is generally conceded that knowledge regarding the continuity of life is of supreme importance to the human race, and yet at the same time it must be confessed that there is no subject less known or understood by the general public. For centuries the facts available were reserved for the few, and the garbled accounts which reached the general public were mixed with superstitious beliefs, persistently attacked by ignorant and prejudiced critics, exploited by charlatans, and systematically cold-shouldered by well-meaning but fearful religious professors of all shades of opinion. The time is more than ripe for the subject to be boldly examined by every truth lover, openly recognized as a supremely valuable branch of natural science, and rescued from the hands of obscurantists and wonder-mongers.

During the past quarter of a century many eminent men have risked their reputation, and spent much time and money with this object in view—men whose names stand in the foremost rank of science, art, and commerce throughout the world, and to name even a few of the best known would fill several pages of this book. Fortunately, psychic facts do not depend upon eminent names for their support, as much of the most valuable information has been received and preserved by humble investigators. The facts may be verified by any honest inquirer to-day, but in spite of the comparative ease with which this may be done, the majority of the Western race, even those who claim

to have received a good education, are entirely ignorant of the possibilities of spirit intercourse, and believe the subject only receives the attention of neurotic, superstitious, or mentally unhinged individuals. This idea is unfortunately encouraged by many representatives of the Christian Church, who, for the sake of their own belief, should be the last to oppose these facts, as they, beyond all others, profess to believe the testimony of ancient documents in favour of spirit intercourse. This attitude of mind, which can accept unverifiable ancient testimony, and reject reliable modern evidence, is unfortunate, and renews again the ancient quarrel between the exponents of religion and of science, who ought to be the closest of allies, when objective facts, at least, are under discussion. The position of the Church on this subject is not only unreasonable and open to the ridicule of that section of the community calling itself rationalist, but it also closes the door to those proofs of a future life which the Christian Church so sadly needs, if it hopes to meet the ever-rising stream of questions from intelligent doubters within its own borders.

The writer was a member of the Christian Church for thirty years, but during that time he received no satisfactory evidence that man had a soul, or that a spiritual world existed, although he diligently sought for such evidence. What he failed to discover within the Church he at last found amongst those whom it despised and regarded as ignorant and uneducated, and enemies to its teaching. The evidence, when found, entirely revolutionized his whole outlook on life,

for it proved to him without doubt that man has a soul, and that this soul continues to live beyond death. This knowledge not only brought rich mental satisfaction, throwing a searching light upon problems of life which had hitherto remained unanswerable, but it opened up communication with beings whose influence and words stimulated thought, inspired action, and awakened spiritual perceptions which had been hitherto dormant, bringing into his life the same joy and help which it has brought to millions of others. After long and careful experiment he decided to resign a lucrative occupation in order to devote at least some years of his time, without recompense, to make known the simplicity and value of this new science to humanity. Some of the matter in this book has been given in the form of lectures to audiences, numbering many thousands, in London, Edinburgh, and Glasgow in the autumn of 1915, but in addition, much new matter, hitherto unpublished, will be found in it.

The author wishes to bring his facts before ordinary folks, natural men and women who have no pre-conceived opinions in favour of any religion or philosophy of life, and there are many such, for it is openly stated by churches of all denominations that they have failed to win the suffrages of the common people. The book is addressed primarily to those who have an open mind to pursue truth for its own sake, and who can honestly and candidly say: "*I do not know, but would like to know if man really lives beyond death. I cannot accept the testimony of ancient writings, however sacred*

they may be considered, on such an important matter, and I should like to hear what present day science has to say on the subject, if psychic science has really any facts to offer."

Knowing how the general public shun hard words and laborious thinking, the author has used the simplest expressions to convey his meaning, so that those who are entirely ignorant of the subject may read with understanding. The book, therefore, is not a stiff and learned one, written by a professor for professors, but a human book, written with the object of helping humanity to understand a subject of profound importance. The literary form may betray the stamp of a business mind and a certain amount of haste, but against that the reader may value clarity of thought and simplicity of language, as it is the writer's desire to speak of things called spiritual in modern terms. How important this is when dealing with superphysical realms and spiritual principles can best be understood by calling to mind the contradictions which have arisen in the past between the literal and symbolical interpretation of Biblical writings, which produced volumes by the thousand to prove that certain verses of Scripture meant one thing, and another equally great number to prove that they meant exactly the reverse, leaving the poor readers bewildered and doubtful.

Modern minds desiring to grasp the rudiments of a new science have little time to spend upon the author who begins to speak of it in poetry, using all kinds of imagery and symbolical and literal language alternately. Believing them to be heartily

sick of such stuff, when entering the realms of science, the author has endeavoured to place before his readers plain facts, without using any allegorical imagery, therefore the words used and the statements made are to be read and understood in their ordinary meaning.

The book is written by a business man for business men and women on a subject which they have left too long in the hands of their religious teachers. Let the readers ask themselves: "*What facts has the Church given to the world in the way of actual proofs that men have souls, or that there is a spiritual world? Is it the Church's duty to investigate natural phenomena relating to this? If so, what has it done towards the encouragement of psysical research?*" If the answers to these questions are in the negative, why, therefore, leave the matter in their hands? If they have neglected to till their own field, then the management of an important part of it must be taken over by others.

The human race in Western lands besieges the doors of death for an answer to the question, "If a man die, shall he live again?" Psychic science has had the only substantial morsel of food to offer the mourner, and thousands of unhappy mourners during the present world-war have become happy and confident by means of this knowledge. By following the directions in the chapter, "First Steps to Spirit Intercourse," it may be proved in a very short time by any sincere and intelligent person, that a spiritual force exists in nature, by which those whom we call "the dead" can mani-

fest their presence. Men and women of ordinary capacity, under ordinary circumstances, may prove this. Neither faith nor credulity is necessary to success, for those who are honest doubters often achieve the best results.

The facts of psychical science are revolutionizing the world's materialistic theories. From the knowledge thus attained must arise a spiritual revolution, and an entirely new religion which might be termed, "The Science of Living." It is preposterous to believe, as some do, that all that can be known regarding man's soul was given to the world 1,900 years ago, and that because nothing is related in the Jewish Scriptures about the state of man beyond death, therefore nothing can be known. The early Christian is stated to have had proofs, but the modern Christian has none. The New Testament story of the Resurrection may satisfy those who are content to take their religion ready-made, but is it good enough for the honest seeker of truth to-day? Nothing reliable is known regarding the witnesses of these ancient marvels, the stories may be true, or they may be false, but it is unreasonable to suppose that twentieth century men and women can rest their confidence on so important a subject on the statement of ancient Galilean fishermen. In infancy men irrationally believe, in youth they question, but in manhood they demand to know. This book is written for those who want to know. What psychical science has proved from observation and experiment is here recorded, but it is not suggested that the reader shall accept everything or anything as the

writer's final verdict. Most of the statements made have been checked and rechecked and verified as far as it is humanly possible. The days of infallible writers and writings have passed away, though there are still teachers of spiritual and occult law who yield to the temptation of writing in dogmatic language, making it extremely difficult for them later to correct mistakes, but the author does not intend thus to limit himself.

He desires heartily to acknowledge his indebtedness to those in spiritual spheres who have cheerfully devoted generous assistance to him in this work, and the book would lack many of its most interesting details but for their kindly labours. One helper especially may be mentioned, his permission having been received—Professor William James, late of Harvard University, America—who has devoted much time in his post-mortem state in the study of the geographical position of spirit spheres, and has assisted particularly in that branch of the subject. It has been impossible to put into this book a tithe of the information received from him, but on another occasion fuller particulars may be given. The writer feels greatly honoured in his association with so unique a mind, so devoted a truth-seeker, and so charming a friend, as this most capable of modern psychologists.

While many deep and profound problems arise out of the statements made in the book, the author's sincere desire is, that through the evidence contained in it, one essential fact will appear clear and untarnished, that "there is no death"; that

the great impenetrable wall which men have been told separates them from their beloved is gone, and that only a thin veil, easily drawn aside, stands between the living and the so-called "dead." None need mourn needlessly, none need refuse to believe that men are spirits now, and laying down the veil of flesh at death step into another world and continue their journey, taking with them all of real value, and pass on to another opportunity for further education. Instead of resentment at a seemingly chaotic Universe and an arbitrary Power, men will see by the aid of this knowledge an ordered path, walking in which they may sensibly grow into beauty of character, and perceive the working of a beneficent Providence, with which is associated in many grades of excellence and usefulness, beings who have passed from this world to the next, who desire to work in the great order of mutual service which must be the keynote of any new aspect of religion which will hold humanity in the future.

1, Stanley Gardens,
London, W.

THE AUTHOR.

Spirit Intercourse

CHAPTER I

FACTS WORTH KNOWING

It is true most of the men of learning in Europe have given up all accounts of apparitions as "old wives" fables. I am sorry for it, and with my latest breath will I bear testimony against giving up to infidels one of the greatest proofs of the invisible world, I mean that of apparitions confirmed by the witnesses of all ages.—JOHN WESLEY.

As for the spiritualistic superstitions which were rife amongst us, he was almost ashamed to mention them. "Old wives" fables about ghostly apparitions had been popular always and everywhere, but that was not the kind of immortality that Christianity taught or that sensible men would desire. Even when superstition masqueraded in a scientific dress the less we had to do with it the better.—*Extract from sermon by DEAN INGE, Christian Minister, October, 1915.*

I am absolutely convinced that communication between beings still in the flesh and the so-called "dead" is more frequently made than most people suppose. It may not be wise or healthy-minded to dwell much upon these supernormal occurrences, but no one could deny them who knows the evidence.—*Extract from article by REV. R. J. CAMPBELL, Christian Minister, October, 1915.*

SPIRIT Intercourse is a subject as old as humanity, and testimony regarding it is to be found in the records of all ancient civilizations. Egypt, India, China, Japan, Greece, and Rome bear witness to its facts, both upon monuments of stone and in written records, while savage tribes of many countries have known and practised it in various forms,

often associated with peculiar rites, which continue to the present day. Most of the great religions have taken their rise from directions which purport to have been received from enlightened spirits, who, it is presumed, have returned to earth to instruct mankind. Every country and age has also possessed persons called prophets or seers, whose successors in our own day are named "sensitives" or "mediums." These seers, both ancient and modern, undoubtedly were the possessors of gifts which marked them out from their fellows. Some were clairvoyant—clear-seers—others clairaudient—clear-hearers—others could prophesy, or heal, or speak in unknown tongues, and in the majority of cases they claimed that these gifts were exercised under the instruction of spirit-beings. The Delphic Oracles and the daimon of Socrates are the two most popularly quoted examples from ancient history. The Bible contains many similar relations, from those associated with Jesus to other incidents in the Old and New Testaments. These were not signs and wonders only, as so often stated, but took place under well-recognized conditions, which twentieth century psychic science has verified as conforming to the laws governing all such manifestations wherever they take place.

The ancient seers were loved by some as favourites of the gods, and feared by others as individuals with magical powers, who might whimsically destroy whoever or whatever came under their condemnation. Sometimes these super-normal individuals used their great gifts to elevate and instruct the people amongst whom they dwelt,

at other times they employed them for mean and contemptible ends. They had the ability, so they claimed, to see into spiritual states, and converse with spiritual beings, from whom they received wise counsel and advice for themselves and for those who came to them for help and instruction. When the leading prophets and seers of a country were noble and just, the people prospered, but when they used their psychic gifts for self-aggrandizement and taught falsities as truth, the people lapsed into barbarities, and indulged in many vicious practices. Their power and importance may be realized when it is remembered that kings, governors, and generals, before embarking upon any new campaign, made it an invariable practice to inquire of the gods, through these seers, whether their venture would be successful or otherwise; at other times they sought for guidance regarding new legislation, or the appointment of a new judge or governor, or the remedy to be taken for the cure of disease. The practice of consulting reputable seers indulged in by ancient kings is not by any means obsolete to-day, for it is well known that nearly every crowned head in Europe is more or less interested in seership, and frequently invite clairvoyants and demonstrators of other psychic powers to visit them.

So great was the power and influence exercised by the ancient prophet, that the ruling king was sometimes of secondary importance in the eyes of the people. This led to many complications, and sometimes the seer found himself confined to a dungeon, or exiled, and not infrequently on the

occasion of a subsequent crisis, recalled in order to exercise his gifts in the national interest. These highly sensitive persons who had the gift of seership have been of incalculable benefit to the human race, not only bringing enlightenment by their messages, but also redeeming nations from materialistic delusions and animalism, by consistently proclaiming life to be a spiritual reality. Many of the most valuable records of their work have been destroyed, often by the order of the Church, whole libraries suffering this fate, and so we possess to-day only incomplete and distorted references regarding them, and even these have been interpreted wrongly by ignorant historians. But some have given ample attention to the subject, notably Plutarch, who in his "Lives" of the heroes of Greece and Rome gives many instances of the importance with which psychic manifestations and mediumistic gifts were regarded by the greatest rulers of these nations. Probably it is on this account that Plutarch is discounted as an historian by certain critics entirely ignorant of psychic facts, but when the subject is more fully and sympathetically studied, the world may find in such records a key to many problems which have long exercised the minds of scholars. For example, it has formed an endless subject of controversy as to how a writer with such limited education as Shakespeare is presumed to have received, should have been able to produce such profound philosophy as may be found in his plays, and to deal accurately and sympathetically with conditions and places which he had presumably never experienced

or visited. Information derived from spirit sources claims that these writings were the inspired thoughts of a great mind in spiritual realms, passed through the mediumship of Shakespeare who collaborated with Francis Bacon. It is claimed that the unseen inspirer was Euripides, the Greek tragedian, who used Shakespeare as his mouth-piece, and the sublime thoughts which inspire the reader of the plays owe their form and setting to the collaboration of Bacon. This is a possible and probable explanation of the problem.

Strange though it seems, it is true that wherever a country is poor in prophets or seers, the people perish from lack of vision. It was so in Palestine, where the Jews in the first century had sunk into a materialism so gross that the vast majority were convinced that death was the end of all. It may be imagined how startled and incredulous many were, when the rumour reached them, that the teacher, Jesus, whom the authorities had crucified, had manifested his existence after death to some of his companions. This strange fact of the resurrection, which disturbed the Jews of that day, and which has been shouted from the house-tops by Christian priests for 1,900 years, was but the operation of a natural law, strange to the people of Palestine, but well known to many of the inhabitants of countries of the East. The frequent appearance of Jesus to his friends, after his death and burial, was the great fact which brought the Christian Church into being, and not exclusively the teaching of Jesus, as is so often claimed. Lacking the phenomenon of his resurrection, regarded

still by a large portion of Christendom as unique and miraculous, there seemed every likelihood of Christianity proving a still-birth, but with that assured knowledge, the disciples developed a faith which veritably moved mountains. The original members of the early Christian community undoubtedly knew of spirit intercourse, if the New Testament records are to be accepted, for there it is clearly defined again and again how spirits were to be tested and dealt with. Other Gospels and Epistles were not included when the New Testament Canon was established, because they spoke too freely of this thing. It is interesting to notice how an institution may gradually lapse from practices originally inculcated, and revert to a position which constitutes almost a total antithesis of its original attitude. The cultivation of spiritual "gifts" undoubtedly went on under the instruction of the early Church, and included all well-known phases of psychic manifestation, as well as the "graces" to which Christianity to-day gives its sole attention. Later we find the seers brought under the private domination of the priests of the Church, who gradually reserved them for their exclusive use, so that they might have superior knowledge and power beyond that possessed by the people. Later still, during the fifteenth, sixteenth and seventeenth centuries the ecclesiastical powers not only prohibited the use of seers to the public, but made the exercise of psychic gifts a capital offence. During these three centuries the Christian Church fell to a depth of barbarity in its treatment of mediums unsurpassed

by the most depraved nations of any age. Its leaders hunted out, often by the most disreputable means, these unfortunate sensitives, whom they termed witches and sorcerers, and destroyed them by burning at the stake, stoning on the common, or drowning in the public pond. The history of this atrocious work is written fully by Lecky in his history of *Rationalism in Europe*, and in the records of civil and ecclesiastical courts. It is estimated that in Europe during these centuries three million unfortunate men and women were done to death as witches and sorcerers, at the instigation of the Church, and this, in the name of Christ, the lover of mankind, and in a manner so repulsive that the details cannot here be printed. The authorization claimed for the vile deeds was a line of an ancient Scripture, "Thou shalt not suffer a witch to live." It is very evident in reading these pitiful records that only a percentage of those supposed to be witches and sorcerers had mediumistic gifts, but anyone was liable to be seized and tortured if a fellow-citizen chose to lodge a charge of sorcery against him. But this wholesale slaughter of millions doubtless included the best mediums of these centuries, people with rare psychic gifts, and the result of the rapid extermination of those with developed or latent mediumistic powers, was to eliminate from the nations of Europe some of nature's finest forces, just as a breeder of animals may eradicate any special trait which he may think undesirable by killing off the young possessing such. Abnormal psychic gifts are undoubtedly partly hereditary, and wholesale

destruction of this kind would naturally stamp those natural powers out of the race.

The persecution in the seventeenth century of the Quakers, who suffered death and exile in very large numbers, further depleted the spiritual forces in Britain which had gathered strength enough to give their message once more. When it is claimed that Christianity has redeemed the world from superstition, ignorance, and materialism, sound arguments might easily be found to prove just the reverse, *e.g.*, the actions recorded above, a colossal blunder which no other religion has ever committed. Regulation of the gifts may have been necessary—St. Paul and others fully recognized this—but only crass stupidity and bigotry could have adopted for centuries such a policy as the obliteration of that gift of the gods which demonstrates spirit realities.

The Western world is only now beginning to recover from this infamous blunder, and realize how serious the damage has been, for the rise of materialism in the eighteenth and nineteenth centuries was its outcome, and is coincident with the years during which men received little or no evidence of a spiritual world or of spiritual beings. Amongst the ranks of physical scientists, so long held in the bondage of materialism, a change is proceeding, and a more spiritual philosophy of life is becoming general, this being brought about entirely through the supernormal gifts of physical mediumship, which for a quarter of a century have been closely studied by many amongst them who are beginning to realize as a fact, that behind the

physical universe stands a spiritual one. It cannot be claimed that this newly awakened sympathy to spiritual realities is in any way due to the Christian Church, for that institution is more powerless to-day to demonstrate spirit power than ever it has been. Neither can it be claimed that intelligent and humane reform in witch-baiting took its rise within the Church as a result of any enlightened realization of its error, for ecclesiastics still regard all mediums as enemies of truth, and many would, if they dared, place the heaviest penalties upon them. But the civil law does not permit of this, thanks to the rise of reason and common sense inculcated by noble and fearless philosophers, such as Voltaire, Hume, and others, who so earnestly fought in the past for the right of individual freedom of thought.

The attitude of many ecclesiastics towards psychic manifestations is exactly what it was during the Middle Ages, and except for a few noble exceptions, they diligently close their eyes to this twentieth century science. They still talk about the resurrection of one called Jesus, who lived nineteen hundred years ago, and remain in complete ignorance of the fact that what they call resurrection, takes place in psychic laboratories every day throughout the world. They elaborate with great emphasis, and seeming reverence, the testimony regarding life after death of St. Paul and St. Peter, of whose veracity they are ignorant, and ignore the testimony of living men of integrity, who have proved that all men live after death by natural law, and can show themselves in physical

form where the conditions which govern the phenomena are provided. They still prefer the miraculous to the natural, the cemetery of the past to the living world of to-day.

Some two years ago a remarkable book was published in Paris called *Materialization*, the work of Baron von Schrenck Notzing, a distinguished German physicist, and Mme. Bisson, widow of a well-known Frenchman. The book has not yet been translated into English owing to the war, but has had a wonderful circulation on the Continent, creating widespread controversy amongst the most eminent professors owing to its revelations of startling psychic facts, by the use of photography, as to the nature of the process of materialization, by which those who have passed on through death may again clothe themselves in matter. The book contains over 200 photographs, taken during the experiments which were conducted for three years in Paris by a reliable circle, which included several able physicists. Up to the present the Christian Church has ignored the book. This is indeed a strange attitude towards evidence which, beyond all others, would help to redeem Christianity from its materialistic scepticism and revivify a dying institution, dying from want of faith in its original foundation truth. F. W. H. Myers, the nineteenth century psychic scientist, in his book, *Human Personality*, vol. 2, p. 288, utters a word to which all Christians might well give heed: "I venture now on a bold saying: for I predict that, in consequence of the new evidence, all reasonable men a century hence will believe the

resurrection of Jesus, whereas, in default of the new evidence, no reasonable man a century hence would have believed it."

Ghostly visitors, mysterious rappings, levitation of solid articles of furniture, flying stones, unaccountable bell ringings, etc., have always been known, but until recent years no earnest attempt has been made to understand the laws governing such phenomena. In this country, as in many others, it was looked upon as an ill-omen to see a ghost or apparition, for the witnesses generally supposed that it indicated that they or one nearly related to them would shortly die. This fear naturally led all who beheld such strange phenomena to hastily retreat, or if seen while in bed, to immediately draw the blankets over their heads and refrain from ever referring to it again. The new method of meeting a ghost is very different, since psychical research became a science. A spontaneous visit from a disembodied spirit is an honour not too often vouchsafed, and deserves to be treated with every respect and an endeavour to discover the reason of the visit. No longer is the so-called "spirit" insulted by the spectator running away, but rather attacked with questions and the camera focussed upon him until he, instead of the mortal, retreats.

A great change in the attitude of the public towards ghosts began in America in 1847 at Rochester, when strange knockings upon the walls of the home of the Fox sisters took place. These continued steadily for years, and attracted the attention of people from all parts of America, who

came to witness the manifestations. Investigation by men of repute, established the fact that these rappings were caused by intelligent forces, and were quite independent of any ordinary means of creation. Out of the phenomena at Rochester arose an extensive movement in America called Spiritualism, and numerous societies were established by interested students for the investigation of psychic phenomena, and for the propaganda of the knowledge obtained. Similar societies quickly sprang up in Great Britain, France and Germany, and an accumulation of facts of so startling a nature were recorded, that in 1870 Sir William Crookes devoted several years to a close investigation of the subject, publishing the remarkable results in an essay entitled, *Researches in the Phenomena of Spiritualism*, and bearing testimony to the facts on two occasions before the British Association. Alfred Russel Wallace, another noble pioneer among the men of science who interested themselves at this time, also bore an unflinching testimony to the reality of spirit intercourse in his book, *Miracles and Modern Spiritualism*.

The Theosophical Society, established for the study of psychic science and the various religions of mankind, took its rise from these early spiritualistic movements in 1875. It has done, and continues to do, valuable work in bringing before the public ancient writings upon psychic science, and has also exercised a powerful influence in stimulating interest in all forms of occult research. Its chief function to-day, however, is rather theoretical than practical, and only a very limited number of

its members have any real claim to be called occultists.

Through the testimony of so many eminent witnesses of these marvels called spiritualistic, and in order to test the numerous stories of ghosts which were believed to haunt certain houses, the Society for Psychical Research was formed in England in 1882, and contains in its large membership many famous names. Professor Bergson, of Paris, was the President for 1915. Since then similar societies have been established in various parts of the world under the same name, notably in France, Italy, and the United States. In the latter, the names of Professor William James and of Professor Hyslop, of Harvard, are noteworthy. The annual conclusions of this Society are published in book form, and issued as *The Proceedings of the Society for Psychical Research*, and may be seen in many public libraries throughout Britain. Like many other institutions, the method of the Society is somewhat conservative, and inclined to be painfully slow. Its conclusions will seem somewhat dry and involved to the ordinary reader, but good work in explanation of telepathy and hypnotism has been done.

It would be difficult to estimate the number of individuals in England, America, France, and Germany, who are directly or indirectly interested in spirit intercourse, but their numbers now reach many millions, and year by year rapidly increase. The great loss of life occasioned by the war is bringing many investigators into touch with societies which can demonstrate the truth that life

persists after death, and this knowledge reacting on the general public, and on religious and social problems, must gradually elevate and inspire the future conduct of many institutions seeking to make way for better days for humanity.

One of the great difficulties attending the subject of spirit intercourse to-day is the limited number of well-developed mediums available for public use. In nearly every town of any size there are to be found people with mediumistic gifts partially developed. These are chiefly to be found among the working-class population, and their services are often given quite freely, or are recompensed so poorly that they are unable to supply an environment suitable for scientific investigation. So powerful, too, has been the prejudice against those practising their psychic gifts professionally, chiefly from the antipathy and teaching of the Church, that the work has been largely neglected by the cultured classes, and left in the hands of those who are principally outside the religious bodies and indifferent to criticism.

It is a well-known fact, that mediums are usually drawn from what are termed the uneducated classes. This is to be accounted for by the fact that those who have received a liberal training in a school or college have become too positive for their minds to be easily influenced by spiritual forces. The reader must not assume, however, that this implies that mediums possess weak mentality. It only means that their minds are more plastic than those who are full of their own and other's set ideas. Works of a highly original nature

are not often produced by those called "school-men," such have usually been given to the world by men and women often regarded by their compeers as technically uneducated. This fact accords with the previous statement, but an explanation of it can only be fully grasped by a study of psychology and the facts of psychic science. The time may rapidly be approaching when members of the cultured classes will devote more time and money to their own and others' training in order to give more suitable conditions for the cultivation and demonstration of spiritual gifts; but without the brave and persistent efforts of the humble sensitives who continued to exercise their gifts, often in the face of fines and imprisonment, many would still be in the grip of a materialistic philosophy, and the world owes such workers a great debt for labours performed most heroically and cheerfully.

When schools and colleges are established for the training of students in this science astonishing results will be achieved, and that time may be advanced by the sympathetic help and attention of men and women of leisure and means who have profited from the science, and realize how greatly humanity, as a whole, would benefit if its truths were more generally known.

Some scientific minds still vigorously attack psychic phenomena, but the majority are now exceedingly careful of their utterances regarding it. Sir Ray Lankester is amongst those who deny that it has any right to be called a science. Science means actual knowledge, ascertained by observation, experience and induction, and psychic

science is understood exactly in this sense. It is acknowledged that Sir Ray Lankester is a material scientist of no mean standing, but until he is prepared to investigate psychic forces in a serious and sympathetic fashion, his judgment on the matter may be regarded as a pure opinion, and not a scientific pronouncement. No man can fail to prove the genuineness of these facts who is willing to devote such necessary time and attention as he would give to any other branch of study, and the majority of those who do investigate have to acknowledge that the spiritualistic hypothesis is the only one which covers all the facts available.

The writer is proud to call himself a rationalist, remembering how much good work has been accomplished by rationalists in the past, but those who ignore any law in nature, testified to as fact by reliable witnesses, who have nothing to gain by doing so, are no longer entitled to the name of Rationalist, but are rather enemies to progressive thought. Millions of intelligent people throughout the world have examined the phenomena for themselves, and according to Alfred Russel Wallace, ten times as much proof is forthcoming as to its reality as would be demanded in any other branch of science.

If psychic manifestation was only due to accident, then it would be impossible for many occult workers to demonstrate their psychic powers day after day in the music-halls and on public platforms throughout the world as they now do. The manifestations known as spiritualistic phenomena are dealt with in the following pages, and an

explanation supplied of the occult forces at work whereby these are accomplished.

The methods by which the psychic scientist arrives at his results in these pages, may seem somewhat complex to the amateur, but the evidences rest upon actuality no less real than those of any other material science. While results vary considerably owing to the human factor involved in all psychic manifestations, yet there is no such thing as accident or chance governing them, for all manifestation throughout life, whether that of material or spiritual science, is ordered and controlled by the laws of nature.

Those underlying some of the manifestations are difficult to comprehend, because of the subtle forces working behind the phenomena, and because these forces are beyond material-sense perception, without the use of instruments, but this difficulty is not one confined alone to psychic science. If in psychic manifestation the conditions are provided, the results are always the same. The law whereby a ghost can be materialized to-day or to-morrow, at home or abroad, at five o'clock or ten o'clock, during the night or the morning, as may be desired, is known just as thoroughly to the psychic scientist as the law governing electricity is known to the electrician.

One of the principal difficulties which meets every psychic scientist is that of obtaining the right material or instrument for producing the phenomena, but just as an electrician through long years of study and practice has secured the mechanism and material for supplying electric

power and light, so will the psychic scientist by similar study and experiment succeed more and more as the years advance, in procuring the necessary material for psychic manifestations, and will be able to provide with much more certainty results that are to-day secured with difficulty.

Every psychic scientist who wishes to produce materialized forms or the manifestation of spiritual powers, requires a psychically developed man or woman of such a constitution as will provide the necessary conditions. Such a medium can be manufactured by the scientist, provided he has time, and can find one who is willing to devote himself to psychic development. The various instruments used are as follows :

1. A materializing medium, *i.e.*, one from whose body can be culled that essence, which, when solidified, provides conditions for a spirit to construct a physical form in which to manifest.

2. A photographing medium, *i.e.*, one from whose body may be drawn emanations to clothe the spirit form to be photographed.

3. A clairvoyant medium, *i.e.*, one who has developed a sight which can look into planes of superphysical matter.

4. A clairaudent and telepathic medium, *i.e.*, one who is able to receive sound and thought waves from those functioning in the superphysical world.

5. An impressionable or trance medium, who can be controlled by discarnate intelligences.

With these instruments any ordinary person may conclusively prove all that is asserted

in this book without any prolonged study or development.

From instructions received from spiritual beings one may learn, but only after prolonged study and practice, how to detach one's own soul from the physical body, enter into spiritual spheres, see for oneself that world which men dwell in after death, and bring back into the conscious brain a clear remembrance of all that has been seen, touched, or heard while functioning in these spiritual spheres. This latter development few will be able to secure, for it requires long, persistent, self-sacrificing practices to accomplish it, which few are willing to make, nor is it advisable, except for those who wish to become teachers of advanced spiritual knowledge. The reader must understand, however, that in psychic science the material evidence is procurable through man's ordinary senses by his eyes, ears, hands, nose, mouth, and with the full use of his reason, which is all that any physicist employs. Other instruments of a most delicate nature are sometimes employed, but these need not here be detailed. Some of the simpler ones are mentioned in the chapter on "First Steps to Spirit Intercourse" as suitable for use by students just entering into the subject.

CHAPTER II

SCIENCE OF THE SOUL

The records of the Society for Psychical Research have actually proved to my mind, first, survival pure and simple, the persistence of the spirit's life, as a structural law of the universe; second, that between the spiritual and the material worlds an avenue of communication does in fact exist; third, that the surviving spirit retains, at least in some measure, the memories and loves of the earth.—F. W. H. MYERS, *Poet and Essayist*.

WHILE many theologians and rationalists have been laboriously marking time, psychic scientists have been pressing forward at a daily accelerated speed during the present century, and are now ready to present their carefully verified facts for the consideration of the general public. The great crisis which has come upon the nations compels all, who have any reliable sources of knowledge which can add to the faith and comfort of the world, to disclose them. Many, both within and without the Church, and in the ranks of free-thought, have from time to time cast inquisitive and uneasy glances at the "Cinderella of the Sciences," and have wondered whether she would really develop into a true princess. Their anxiety may now be set at rest, for she has grown big enough and gracious enough to be presented for their courteous examination.

Psychical science has, amongst other things, conclusively proved :

1. That at the death of the body man continues to function as a conscious being.

2. That he functions after death in a refined spirit-body or soul, which has substance and weight, and which can be seen and photographed.

3. That this soul existed within the physical body during life, and is organic, having brain, nerves, blood-vessels, heart, etc.

4. That the soul can communicate in various ways with persons on earth both before and after death.

5. That the world in which the soul dwells after the death of the body, lies immediately around the physical earth.

6. That a man while alive may leave his physical body, and by the use of his soul, may explore spheres of refined physical states, commonly called the spiritual world.

The Soul.

The soul of man has ever been one of the most profoundly interesting of studies to the human race. The term "soul" has rather an obscure meaning in the English language, for it is used sometimes to indicate the "ego" or thinking part of man, and at other times to describe his spirit-body, and this alternative use of the word has led to much confusion of thought. It will, therefore, be necessary to define the meaning of the word as used in this book. Man, in ancient Scriptures, has been described as a triune being, viz. : Body, Soul, and

Spirit. This description, though not scientifically correct, roughly maps out his three great divisions. As a matter of fact, the soul of man has seven envelopes or bodies, one within the other, and these are used by the spirit on each of the seven planes of the spiritual world to which he rises after death. Let it be understood that these seven bodies intermingle with each other atomically, much in the same way as various gases might interblend, and do not lie as skins, one within the other. Taking man, therefore, as a triune being, the BODY refers to that physical form which at death is buried, decomposes, and returns to dust. The SOUL is the spirit-body, a superphysical counterpart of man's physical, which, when seen, is often referred to as a "ghost." The SPIRIT of man is that which is often termed the "ego" or thinking part of man, which, so far as psychic science is concerned, is a mystery and formless, but which animates the soul. Having mastered these definitions of the terms—body, soul, and spirit—the reader will do well to remember them, and to note, that where the words, a "spirit" or "spirits," are used to describe those in the spirit spheres, the term is used for convenience, and is meant to imply the combination of "soul" and "ego." Before describing the soul, it is necessary to remark, that the physical body is thrown off by the soul at death, returns to the dust from which it originated, and is never resurrected as has been so irrationally taught and believed by many religious teachers. Such a conception is to-day unworthy of serious discussion by intelligent readers in the light of our knowledge of chemical

ARTIFICIAL PRODUCTION OF MAN AS A TRIUNE BEING.



BODY
(PHYSICAL).

SOUL
(GHOST).

SPIRIT
(EGO).

action and the laws affecting the decomposition of all matter.

The soul of man is a superphysical structure, so refined in its nature that it is invisible to ordinary eyesight. It is animated by the spirit, and gives form to the living physical body of man which is built upon it. The soul dwells within the physical body of man during his life on earth, and withdraws at death, continuing to function in spiritual spheres. Within the soul are to be found organs, exactly duplicating those of the physical body, even to the minutest atom, brain, blood-vessels, nerves, heart, lungs, etc., all composed of superphysical matter. In outward shape it is exactly similar to the human form, and in facial and general appearance bears the closest resemblance to the physical body.

The author is not here prepared to enter into any discussion as to the origin of the soul of man before birth. He considers it, however, as certain, that it had an individual existence before birth into the physical form, and by the power of the spirit is the moulder of the physical body, but such proofs as one could term scientific are not yet forthcoming. The soul of man born into the womb of woman at conception, grows and expands to maturity along with the physical body of the fœtus, but after maturity does not become decrepit or atrophied in its atomic structure, like the physical. It takes upon itself the outward appearance of age, along with its physical form, but when freed by death from the body gradually resumes buoyant maturity. This, however, is governed by the spirit within,

and will be explained in a later chapter on "Life After Death."

It may be asked what evidence psychic science can produce to prove that the soul has a similar organic structure to that of the physical body. Such evidence is provided through clairvoyance and in the séance room. Though unseen by the ordinary physical eyesight, the soul is clearly seen when it separates from the body at death, by those who possess clairvoyant sight, and who place themselves *en rapport*. It has been described on thousands of occasions as resembling in every way the earth-body as far as form goes. It would therefore be irrational to suppose that organs such as eyes, ears, nose, and mouth, which are clearly seen to be used by a spirit, did not have corresponding internal nerves attached to a brain centre within the soul. But the best evidence for their existence is found in the séance room, where discarnate beings, who once lived on earth, return from spiritual spheres and show themselves in a body which reproduces the physical form laid down at death in all its organic details. Materialization is a purely physical proof, and when it takes place can be seen by all present. Clairvoyance depends upon the individual testimony of one who can see matter in its higher rates of vibration. A third proof is furnished by the tested and assured fact of spirit photography. It is also testified to by discarnate beings, who state that internal organs are still used by them in the spiritual world, but this cannot be offered as scientific proof.

The matter of which the "soul" of man is

composed is of such a refined nature as to be invisible to ordinary eyesight, but is nevertheless real. It has a luminous or phosphorescent appearance when seen by a clairvoyant, and also when it becomes visible to the physical eyesight of man as a ghost. Souls at death vary considerably, both in weight and in appearance. Where the life has been virtuous, the spirit-body is both lighter in weight and in colouring than where one has spent his earthly years in a gross form of living. In the case of the latter, the soul, in colouring and appearance, is very similar to a cobweb, and weighs somewhere about one ounce, whereas the soul of a spiritual man at death may weigh less than one-sixteenth of an ounce. This extreme density of the soul is of very brief duration, and within the first hour succeeding death seventy-five per cent. of the grosser matter composing it will evaporate. The portion of the soul which evaporates may be sensed by many people in the death-chamber by its peculiar pungent odour, and where soul projection takes place in a materializing laboratory, the same odour is often noticed. In physical life the soul of man may partly leave the body, during sleep, in a fainting fit, under anæsthetics, or in advanced states of hypnosis. In all such cases it must be clearly understood that the soul is only partly separated from the physical form. An illustration will be found facing page 31, showing the soul of a dead soldier leaving the body, and hovering in an unconscious state about a foot above it, but still connected by a fine luminous cord, attached to the feet of the soul and to the

head of the physical body. When this luminous cord, which the author terms the "psychic umbilical cord," severs, death is complete, and the soul is free. This cord is composed of many fine strands, each strand running from the brain, lungs, heart, etc., of the spirit body, or soul, to the brain, lungs, heart, etc., of the physical body. The soul, when it leaves the body of man at death, escapes through the skull suture, but in sleep or trance it issues from the region of the chest, and by this means holds a vital connecting link with the bodily organs. Even though the soul may be separated from the living body by a thousand miles, the elastic nature of the connecting cord allows full freedom. So long as the soul controls the physical organism through the psychic cord, the laws of decomposition cannot attack the body, but once the cord is severed, death inevitably takes place.

It has been claimed in ancient writings that Jesus raised the dead, but psychic science declares that where the psychic cord has been completely severed, nothing can reunite the soul and the body. The incidents recorded can be accounted for, when we remember how easily the uninstructed may mistake the trance state for death, and it is just possible that this explains the stories of the raising of the dead recorded in the New Testament. There are numerous cases on record where individuals have been placed in their coffins as dead, and who have awakened just before burial. There have also been cases known where people have been buried alive by their relatives, who were under the belief that they were dead, when in reality the so-called dead

were in trance or suspended animation, this being presumed from evidences available within the coffins at a subsequent date. The only sure sign of death is the beginning of decomposition. The trance state, simulating death, is more common in the East than amongst Europeans, owing to the nature and habits of the people. Indian fakirs can eject their souls, and allow the physical body to be placed in a sealed coffin, to be buried many feet beneath the ground, and to remain there for several months. When dug up and brought to the surface, the seals broken and the coffin opened, the body will be found in trance, but fresh and healthy, and within a few hours will be able to resume normal life. In such a case the psychic cord has remained intact, while the soul during these months has dwelt in spiritual spheres. When such facts are known to science, the story of Jesus bringing the dead to life can be understood as an error of judgment on the part of the historian. At least it would be rational for us to accept this explanation, rather than the miraculous one, especially when Jesus himself refers to some of the cases as being "asleep." It is quite possible that Jesus, possessing clairvoyant sight, as we may judge from other incidents, saw the soul of the so-called "dead" person, still attached to the physical body, or he may have received information by other psychic means, that the individual termed dead was merely entranced.

Those who leave the body during sleep or trance usually function upon the first, second or third sphere of the spiritual world. The strange experi-

ences of the soul in these states can frequently be remembered when a return is made to normal consciousness, but some are incapable of remembering anything at all of their superphysical journeys. A variety of causes may explain this difference, but it is principally due to the inability of some to bring back the memory of their subconscious experiences into the conscious physical brain, while others have only a confused memory of what they have been about, as if it were a dream. When it is realized that it is the separated brain organism of the soul that is used during sleep or trance, and not the physical brain, a clearer understanding of why many are unable to remember subconscious experiences will be evident. Let it be fully understood that a soul, while the physical body is asleep, may be detached from the body and wander into spiritual spheres, or visit other persons and places on earth. While this goes on the physical brain is completely ignorant of the fact, and it is only upon the return of the soul into the physical organism, that it is able to reflect its soul experiences upon the physical brain. In the great majority of cases, however, the soul entirely fails to bring back into the physical consciousness any remembrance whatever, but the experience is not obliterated so far as the soul brain is concerned, for it retains a permanent record which acts as the subconscious memory. Dim memories of visits to strange surroundings and strange people while asleep are often referred to as dreams, but they are nevertheless often very real incidents. Such dreams are at times so startling, that the spirit easily brings them back

into the physical brain and imprints the vivid incidents upon it, so that they are clearly remembered on awakening, but where the experiences are of a simple and ordinary kind, it frequently happens that they are not sufficiently impressed to be reflected by the spiritual brain upon the physical. The spirit or conscious ego of the soul needs development, if men desire to remember their dreams, and this can be done by certain occult practices known to psychic students. The action of the subconscious memory, which has been so misunderstood, and has led to many complications in the understanding of psychic law, especially by the Psychical Research Society, is nothing more than the memory of our soul brain, which holds within it facts learnt in superphysical states, but which it has not been able to bring into the conscious memory or physical brain. These can be tapped in hypnotic states. The more refined the physical brain, the more clearly will it receive the imprint of the subconscious experiences of the soul. For this reason individuals of a gross nature seldom remember their dreams, but the highly developed man and woman, such as the poet and artist, find many helpful suggestions through the inspiration of dreams. The ordinary man laughs at them, and supposes all dreams to have their origin in the stomach, or in a lively imagination. This belief is partly correct, and is not at all unreasonable when one considers the kind of dream that is frequently related at the breakfast table. But from time to time his complacent theories are rudely disturbed when he has a particularly vivid dream,

or when his wife or some other friend relates dreams which show cognizance of incidents taking place thousands of miles away, quite unknown to the dreamer's physical consciousness, and which are subsequently verified, or when coming events are predicted which in due course occur.

Hypnotic Experiments with the Soul.

The soul of man may be ejected from the physical body of a sensitive subject, by a hypnotist, through the operation of magnetic passes and the exercise of will power. The professional hypnotist is usually ignorant of this fact even when he has accomplished it, for many exercising this power are quite ignorant of psychic science. He may not see the ejected soul, nor its connecting cord with the physical, although he can perceive some of its effects. Professors of the art divide hypnotic sleep into three, six, or nine degrees, but these are purely artificial divisions. In the case of a subject fully hypnotized, in what one might term the ninth degree, the soul is fully expelled from the body. While in this state a lancet may be driven into the flesh without the subject being conscious of any pain. The reason for this is not generally understood, but it results from the fact that the soul of the subject is at that moment standing outside the physical body, and while there the body is not susceptible to pain or any sense of feeling, for it is through the soul that the spirit of man senses pain. The soul of a hypnotized subject may be dispatched upon an errand by the mere suggestion of the hypnotist, and travel long distances, entering closed



MAN'S SOUL DEPARTING FROM BODY AT DEATH.

SHOWING THE PSYCHIC UMBILICAL CORD.

From a painting by G. Parlby, under the direction of J. Hewat McKenzie.

To face p. 31.

rooms, and may describe through its physical organism all that it witnesses by means of the psychic cord, which connects it with the physical body like a telephone wire. Such exhibitions are uncommon, for there are but a limited number of subjects sufficiently sensitive to be capable of such a performance.

Transition through Death.

Having explained something of the nature and powers of the soul, it will now be possible for readers to understand that natural process called death, which has to many appeared a most mysterious and often cruel operation of nature. This need no longer be the case, for the phenomena of death is now well understood by the occult scientist. In the light of the new science death loses its terrifying aspect, and appears nothing more than a necessary and entirely natural transition, a birth into a higher and nobler state. Theology, both Christian and pagan, has cast around death, theories both repulsive and foolish, and through this teaching, fear has entered into the hearts of civilized men such as a natural man would never have imagined. Psychic science proves conclusively that death is something to be met calmly, and accepted as a boon by the whole human family when it occurs in a normal way. When death overtakes the young, or those in the prime of life, grief is excusable, but a knowledge of psychic science will make this also wear a more natural and less sorrowful aspect. If through the doors of death there is a world of life, love, and light, there is no need for

the tears and mourning we spend on our loved ones, and if in addition we can see them or hear from them, then death loses the power to sting, and the grave is robbed of victory. A few after death may reside in darkness, sadness, and despair for a time, but this applies only to those who have lived an extremely savage, ignorant, and cruel existence here, for the great majority of mankind immediately after death pass on to rejoice in a life superior to that of earth. What occurs at the moment of death, when the soul slips away from its fleshly tenement, varies somewhat, according to the cause of death and the age of the individual. The separation of a soul from its body is in some cases slow, and in others rapid, for such separation may begin months before death, as in the case of old age, lingering illness or disease, whereas with those in the prime of life, days and weeks may elapse before severance is thoroughly completed, even after the body is buried. Death, which appears to some mortals as a horrible nightmare, often comes to the individual experiencing it, as a sweet sleep and a pleasant awakening on the other side within a few hours, surrounded by loving friends and the beauties of celestial scenery. The twitching face and chilled body, which disturb the onlooker at a death-bed, are usually unfelt by the departing spirit, the twitching being due to the tentacles of the soul snapping from the nerve centres of the body.

The life of man lies within the soul, and when it is completely severed from the body, as at death, the latter immediately begins to decay. The idea that man's physical organism leads a separate and

individual existence of its own is a popular delusion. The whole physical structure of man is, during life, permeated and controlled by the soul, which interpenetrates every nerve cell and atom, holds the physical together, and protects it against dissolution. The living inner force of man which we call life, is still a mystery to the majority of the human race, and even those whose work it is to understand the body and keep it from disease, are equally ignorant, and labour under many wrong ideas concerning the seat of life. This state of affairs is likely to last for centuries, unless in the medical curriculum practical psychology is included as an integral part of study. Professors of medicine still teach that man's blood is pumped through the blood-vessels by the heart, and are seemingly quite ignorant of the fact that the energy of a thousand hearts would be insufficient to pump the blood through the miles of blood-vessels of the human body. They are unconscious of the fact that the heart, instead of acting as an engine of energy, is just the reverse, and acts as a governor or brake upon the blood flow. The heart plays the same part in the control of the human machinery that the governor of an engine plays, and just as the governor is driven by the energy within the engine, so also is the heart driven by the energy within the human machine. The human engine is driven by electric forces which flow through its nervous system, the power being generated from the atmosphere by the lungs. This magnetic energy is drawn from nature's storehouse, the atmosphere, by the power of the soul acting upon

the physical organism and by no other means. Eject the soul from the body, as one can do in the deepest hypnotic trance, and the breathing stops, the blood ceases to flow, and suspended animation is the result, the body taking upon itself the appearance of death, which would certainly result if the psychic umbilical cord was severed. All bodies belonging to the animal and vegetable kingdoms, including man, are animated by magnetic currents very similar in their nature and operation to the power which drives our electrical machinery. Food, through its chemical action, provides conditions by which the electric forces are stored, but separated from the animal organism and its soul, has no energy value.

A description of the actual passing of the spirit from a person dying in old age, who has lived a normal life, neither very good nor very bad, may be of interest. In this case the soul tentacles will sever from the nerve centres almost as easily as a ripe apple will fall from the tree, whereas in youth, through accident or disease, the soul will cling to the body very much as a green apple does to its branch, and force is required to break it away. By the assistance of a developed clairvoyant, who can describe the passage of the soul which he sees as it leaves the body, confirmed by numerous conversations which the writer has had with those called dead, the following facts have been secured :—

The soul of man at death begins to contract at the extremities of the feet and of the fingers, shrinking upwards towards the trunk, and leaving the limbs stiff and cold. The soul being of a

luminous nature, the clairvoyant perceives that the limbs are in darkness, while the trunk and head of the body show luminosity where it still dwells. From the lower parts of the trunk the soul then withdraws upwards towards the chest and neck and head. While this withdrawal is going on, a fine, luminous vapour or essence pours forth from the brain suture, and rising, forms a cloudy appearance just above the body, hovering there, and increasing in height and width, as the soul matter exudes from the head. This emanation rises to a height and width of seven or eight feet, and so remains for some hours after the heart has ceased to beat. The cloud then contracts in size, and more and more assumes a human form, lying about a foot above the physical body. The face and features next appear, presenting an exact likeness of the dead body, but somewhat younger in appearance. During this operation the spirit remains totally unconscious of its surroundings, and may continue to sleep quietly for some hours. If by that time it does not wake of its own accord, it is carried by spirit relatives or friends first to the upper astral plane, immediately adjoining the earth, where it may rest for a time, until it regains consciousness, and later passes on to the second or third sphere, to whichever it is attuned. The awakening usually occurs, in such a case as has been described, within a few days after arrival. Where great suffering has been experienced for months previous to death, or where severe mental or physical strain has been known, the spirit may lie asleep for weeks, or even months, carefully tended

by those who set themselves apart to render this service. When one dies who has lived a spiritual life, the passing over is both beautiful and easy, for the soul, having already perfected itself, arises from the body almost as quickly as one rises from bed. In such a case, unconsciousness is only of a few moments' duration, and one shuts his eyes upon the physical life, to open them almost immediately upon the faces of beloved spirits, who congregate around the death-bed, unseen by the mourners, yet none the less there, and these immediately usher the new-born soul into the next world. When one suddenly awakes in this fashion, in full consciousness, receiving the words of welcome from spirit relatives and friends, he usually turns to look with surprise upon the physical body which he has just vacated. He sees the watchers weeping at the bedside, and tries to attract their attention by touching them, but soon perceives that his friends are blind to his presence, and quite unconscious of his touch. Occasionally spirits succeed in showing themselves within the first few weeks of death, and while the soul is still somewhat dense. This effort by the spirit to prove its continued existence gives no less satisfaction to the celestial than to the mortal when crowned with success.

In the case of a soldier shot in the prime of life, the separation of the soul from the body is comparatively slow, and where so severe a shock as death by a bursting shell is received, the spirit may be unconscious for some considerable time before it awakes in its new sphere of action. It must be understood, however, that although the spirit has

received such a shock, no hurt is done to the soul itself, except in so far as the astral form, or the outer body of the soul, is concerned, which takes some little time to withdraw itself from the physical atoms. It frequently happens that one, suffering from a violent death in the prime of life, takes many weeks to wake up to a full consciousness that he has left his body. He may, during this time, automatically travel through space to his distant home on earth, and see his loved ones, without being aware that he has passed through death, viewing them as one would in a dream. This experience, however, is not common, for such a visitor is usually conscious of his actions, but when it does happen, is probably due to a strong love link which connects him with his friends at home, and through this magnetic power of love he is drawn towards them. These wanderers are carefully guarded and guided by superior spirits, whose loving duty it is to attend them while they follow this strong desire to reach their friends, and though these guardians may be unseen by the wanderer, they are, nevertheless, capable of speedily bringing him into such surroundings as will wake him to a full realization of his new condition.

Friends and relations should realize the importance of loving thoughts sent out to the recently departed, for such thoughts are the most helpful stimulation the soul can receive in his early days in his new sphere, they are to him as meat and drink to a starving man. Much of the wandering done in spirit spheres during the days immediately following death, is due to the lack of intelligent

instruction while in the body, which would enable one to realize what he is likely to expect after death. Thousands of young men are meeting their death on the battle-fields of Europe, many of them remaining unconscious for a time of what has happened, but fortunately, these are at once helped by bands of soldiers in the spiritual spheres who have themselves recently passed out of the body, and having awakened to their new condition, have organized themselves under the leadership of intelligent spirits from higher spheres, and by means of whose instructions, and owing to the density of their more earthly conditions, are able to help the dreaming ones into full consciousness of spirit life.

When mortals of a low order, who have lived a dissolute, savage and selfish life, pass out of the body, they do not rise above the first, second, or third degree of the astral plane, but immediately enter some reformatory, and after being subjected to a training which may continue for many months or years their spirits are educated and their souls purified, and they rise to the second and third spheres. A picture of those lower spheres will be given in the chapter dealing with "Life after Death." The conditions of society there are so sad and disagreeable, that a description of them can be anything but cheerful reading for the man or woman who lives a disorderly life on earth.

Childhood.

Where death takes place in childhood, either in very early years or later in youth up to the age of seven or eight, these young souls immediately

gravitate to the third sphere, where they receive their education, and the gracious ministration and attention of loving friends who rear them to maturity. In the case of children of older growth, it depends upon their character as to whether they will go at once to the third sphere or stop upon the second, or even lower, but the stay upon the lower spheres, that is, upon the first and second, is usually very brief. Children, below the age of ten, are never seen on the lower astral planes, and only a very few children of older growth are to be found there, these usually being youths from ten or twelve years upwards, who have contracted extremely disagreeable practices, and who, until they learn to surmount the causes of such, will have to remain in these conditions. In the case of babes dying in early years, they are often mothered by those who upon earth have been denied the satisfaction of the maternal instinct, or it may be by a relative or friend of the physical mother, who undertakes their care. Still-born children in every stage after quickening, live their life upon spirit spheres, and many a mother upon her arrival in spirit life is surprised and delighted to find these little ones, whom, perhaps, she never expected would have a heavenly life, grown to maturity, and ready to give her welcome. The writer has watched babes in celestial realms grow from year to year, from prattling children to a beautiful maturity. These delightful little ones develop qualities of a highly spiritual character, and become the personification of love and beauty, far surpassing that of children who have been trained on earth. One of these little

ones termed still-born, entered spirit life nearly twenty years ago, and although in no way related, the writer has watched her grow, and she is now a beautiful being of the fourth sphere. During this time she has been a constant object of curiosity, amusement and instruction, and the value of her friendship and help is more than one feels disposed to reveal. Though her home is in the heavens, she is to the writer quite as real as any of the children of his own family, for she is a constant visitor to earth, leaving her happy home to please by her presence, one who loves her and lives in the valley of mists. This child-woman is a wonderful combination of love and wisdom, artless, sweet and simple, and she possesses an insight into spiritual realities far surpassing an advanced earth mortal, her conversation being a liberal education. The days of fairies have not yet passed away so long as such beings can visit the earth.

CHAPTER III

MATERIALIZATION

That intelligent beings may exist around and amongst us, unperceived during our whole lives, and yet capable under certain conditions of making their presence known by acting on matter, will be inconceivable to some and will be doubted by many more, but we venture to say that no man acquainted with the latest discoveries and the highest speculations of modern science, will deny its possibility.—PROFESSOR ALFRED RUSSEL WALLACE, F.R.S., “*Miracles and Modern Spiritualism.*”

THE word “materialization,” used in connection with psychic science, is a term applied to that physical creation which it is possible to construct in the psychic laboratory, which represents in form and features those called “the dead,” and which a spirit desiring to manifest again on earth may use. There is no greater wonder in all nature than this strange manifestation, and it is not surprising that upon a similar occurrence taking place in the excellent conditions afforded in the “upper room” in Jerusalem, the disciples of Jesus were able to assert that their Master lived. It is upon such physical manifestation that many men have built their confidence in a future life. When a man once witnesses a clear materialization of one whom he has lost through death, he can never again doubt that man is a spiritual being.

Through such phenomena and by means of psychic photography this materialistic age is awakening to a realization of the facts of the post-mortem state. When conditions are favourable, and the laws governing materialization are known, a man may to-day walk the floor of his own private room arm-in-arm with a beloved friend who has passed away through death. It is now possible for one to continue the conversation which was interrupted by death, and to renew the close friendly relationship broken by the loss of the physical body. To prove to a sceptical world that these forms are a physical reality, the living and the so-called "dead" may sit side by side and be photographed together.

There are various forms of materialization, each medium demonstrating according to his particular gift. In the ordinary materialization séance room, where promiscuous gatherings are held, the results are often uncertain and most unsatisfactory. It is unreasonable to suppose that a chance gathering of men and women of various temperaments, opinions, and desires can secure satisfactory results by the payment of a few shillings, yet there are many who, from one or two such experiments, pose as judges, and reject the science as uncertain and beyond the control of known laws. This method of investigation has brought the whole subject into disrepute. One can imagine the limited advance that medicine, chemistry, psychology, or biology would make under such conditions. These and other branches of science have been long endowed, and necessary conditions



PSYCHO-PLASTIC MATERIALIZATION.

Here is illustrated two psycho-plastic creations taken by flashlight in London, one being in full form, the other in course of construction. The former is controlled by a spirit being, while the latter is composed of psycho-plastic matter only.

To face p. 43.

observed for the successful prosecution of research work, but the science of the soul has been unfortunately left to every Tom, Dick, and Harry to exploit when they felt so inclined and had an odd hour to spare to play with the subject. Doubtless, sooner or later, this inadequacy of attention will be recognized, but it is high time that scientific experts should give it their serious consideration, for there is nothing deserving of more attention, or more likely to offer a richer field for exploration in the future. In the meantime psychic science suffers the fate of every new science, often finding its adherents among cranks and charlatans, but here and there are a few noble men and women whose interest has been secured, who are not afraid to champion neglected causes, and who steadily devote themselves to the elucidation of its hidden laws.

Psycho-Plastic Full-Form Materialization.

The most important phase of materialization is that of the solid form. This is represented by a complete structure which may weigh several stones, and which is an exact counterpart of the human body, moving and acting with the full use of limbs, and capable of walking and of talking. When these forms are constructed under ideal conditions the appearance is altogether natural, but when conditions are unfavourable, they frequently present a somewhat unnatural appearance, similar to a badly constructed wax-work figure, incapable of proper movements, and unable to speak. The length of life of such forms is governed by the

time occupied in giving them birth, and the continuity of the conditions necessary to their production. These forms may frequently last without collapsing for half an hour, but if only some minutes are taken in their creation they will exist but for a few minutes. Total darkness is essential to their birth, for light quickly disintegrates them, and under the rays of electric incandescent lamps they melt still more rapidly, like snow under the rays of the sun.

The substance which goes to compose these forms is called "psycho-plastic matter," and is drawn from the body of a psychically developed man or woman called a materializing medium, by operators from the spirit side of life. Psycho-plastic matter, solidified so as to withstand light, has been placed under a microscope, and is found to be dissimilar in its cellular structure to that of either the animal or vegetable kingdom. The essence, as it exudes in its early stages from various parts of the medium's body, is of a fluidic and vapoury nature, and under good conditions may be seen with the physical eye as it issues. This vapoury substance falls like a dense fog upon the floor of the laboratory, and is distinctly cold to the touch, being usually from fifteen to twenty degrees below the atmospheric temperature of the room. In ordinary practice, when full-form materialization is to be secured, a curtained cabinet is necessary, in which the medium is placed and surrounded by the curtains. The fluid is there collected, and kept from dispersing throughout the chamber, for it is of such a semi-elastic nature while in this early stage,

as to be easily confined by any soft woven material. The process of accumulating this vapoury essence may continue for an hour or more, and during this time it is gradually solidified by unseen intelligences into a substance very similar in appearance and touch to bakers' dough. If this substance be held in the hand and subjected to light, it quickly melts into what is popularly termed "thin air," but as a matter of fact, it really returns to the body of the medium as an invisible essence. The reason for the necessity of darkness in a materializing laboratory is therefore quite obvious, but unfortunately, many who have taken part in such experiments, have not always been able to understand this. There are those who profess to have seen materialization take place in the light, but the author does not believe this to be possible, and certainly has never known of such a thing. It is possible to get the materialized form to exhibit itself in the light, either that of subdued daylight or electric light, but only after it has been fully solidified in a darkened chamber. Where such a form has been seen from time to time it has undoubtedly been built up in some darkened recess immediately at hand. The necessity for darkness during materialization is in harmony with the creation of all animal and vegetable structures, as the former are built in the darkness of the womb of the animal body, and the latter within the darkness of the soil. The question of the dark séance is an important one, for where it is necessary to produce phenomena in this manner, fraud may find a ready entrance. As it is impossible to change the order of nature

and to create the phenomena by any other means, it will be necessary to see that all students are protected against fraud by careful precautions, which can be easily procured without detriment to the medium or the phenomena. Any medium who objects to such reasonable precautions must be rejected, or the manifestations held as doubtful in their origin. There is no doubt whatever that impostures have been, and are, offered to the public as genuine materializations, not only by those incapable of giving such phenomena, but also by those who undoubtedly possess the materializing power. After acknowledging that fraud has occurred in promiscuous sittings for materializations, the author desires to state that probably ninety per cent. of the charges of fraud are fallacious, and though honestly believed by those who make them, a fuller knowledge of the laws would remove many misapprehensions. These manifestations are surrounded with complex problems, because the minds of the experimenters influence the medium to a very great extent, and only those well versed in the subtleties of the subject can pass final judgment upon them.

Having described the manner in which the material which goes to the formation of these forms is collected, it is now necessary to explain the methods of construction, and how departed entities may manifest their presence by its use. As soon as the psycho-plastic essence is collected in sufficient quantity to provide matter to construct a form, the medium is placed in a deeper trance by means of magnetic passes from the controlling

spirit, who is usually in charge at these demonstrations. By this means the soul of the medium is partly ejected from his body, he being then in what hypnotists would call the "ninth degree" of hypnosis. Another spirit operator or assistant, who may be described as the artist, is now ready to place over the medium's ejected soul the psycho-plastic matter which has been prepared, and begins to mould it by the use of his own materialized hands into a human form, resembling the appearance of the spirit who wishes to manifest his presence, usually that of a relative or friend of one of the persons in the séance room. When the spirit artist has completed this work of moulding, spending most of his time in creating a good likeness in the face, adding psycho-plastic hair, beard, eyes, etc., the body is enveloped in a flowing white garment, also made from the same substance, which really hides much of the necessary incompleteness of the lower part of the form. The intelligence who wishes to manifest, whom we may describe as Mr. A——, then steps forward, and enters this psycho-plastic mould, and by intense will power takes control of it, and further modifies it to a still more accurate representation of his earthly body. It will now be understood that within this psycho-plastic matter two souls reside for the time being—that of the medium, and that of Mr. A——. Here begins a peculiar struggle between the two opposing minds, each working upon the psycho-plastic matter, the one consciously, that is Mr. A——, and the other unconsciously, the entranced medium. There is always

a powerful tendency for the medium's influence to predominate from time to time, unless Mr. A—— has well developed will power. It frequently happens that a composite likeness is the result, the features presenting partly the appearance of those of the medium, and partly the appearance of Mr. A——. This resemblance to the medium causes many amateur investigators to suppose that the medium is cheating by impersonating the spirit, for in the darkness it is not always possible to see the medium and the form at the same time, as only a very subdued light illuminates these forms when completed, unless conditions are exceptionally good. It is necessary to explain that a spirit, in entering a solid object such as this psycho-plastic matter, passes into it as easily as one on earth would pass into water, it being a peculiarity of soul substance that it can interpenetrate physical matter. One soul may also interpenetrate another soul with similar ease, unless where a positive will is exercised against such entrance.

Where experienced spirits are manifesting, who have through long years of practice managed to surmount the difficulties, a magnificent representation is secured, having all the accurate appearance of a normal living man. Under such circumstances these materialized forms may converse, dance, or sing, and are capable of partaking of food and drink, all of which disappear in a manner most unaccountable to the uninitiated. The forms will sometimes dematerialize as if going through the floor, but, in fact, the matter which composes them disappears from the base of the form, melting

where it touches the floor, and gradually passing into the fluidic state, returns to the medium. Where conditions are good the psychic umbilical cord between the medium and his soul is unseen, but where they are disturbed in any way while the materialized form is manifesting, the cord may become visible, because it tends to draw to itself a portion of the fluidic matter in its vicinity, and a most peculiar manifestation may then be seen, showing the body of the medium connected with a kind of luminous string stretching from his chest to the back of the materialized form, and swaying about as the form advances or retires.

The drapery which envelopes the materialized figure is of an interesting character, similar in texture to a pure, fine, white gossamer web, which, when handled, is of a slightly elastic nature. This, when exposed to light, melts, but in some cases where the material has been subjected to a stronger solidifying process than usual, a piece may be cut from the garment by permission, and kept for some weeks or months before disintegrating. This fabric has also been carefully examined on many occasions under the microscope, and according to experts, differs considerably from any known texture of earth. The soul or foundation of the fabric seems to be produced in spirit spheres, and when dipped into the psycho-plastic matter takes upon itself a physical form.

Where the psycho-plastic essence is insufficient in quantity to create a full form, the head, chest, and arms alone may be constructed, and where the quantity is still further limited, the spirit operators

may solidify only a hand and an arm, or even a hand alone. When this is the case it is somewhat startling to observe a hand moving about in space, as if unattached, but it is really controlled by a spirit operator, who is showing his hand in solid form.

Before passing on to other phases of materialization, it is necessary to understand that while the experiments are proceeding some mediums are fully entranced, some only partly so, and others are nearly normal. Even though the medium may sometimes sit outside the cabinet, a portion of his soul is projected from his body, and the psycho-plastic essence drawn from him is carried into the cabinet, where it is built up into a form. It is upon this soul projection that all forms are materialized. Much may be said in favour of normal control as against trance for such experiments, but where a medium is fully entranced better results are usually secured, and less strain is felt by them. Many failures to arrive at success are due to the entranced medium unconsciously refusing to allow his soul to be ejected by his spirit control. This is often caused by fear on the part of the medium that the experimenters are likely to interfere with the phenomena, and his fear will be such, that the soul will hold tenaciously to the body in spite of strong efforts on the part of the operators to withdraw it. A number of difficulties have also to be surmounted by spirits before they can take upon themselves a material form in the psychic laboratory, and of these many persons who sit at séances are totally ignorant. Because one has become a

spirit it must not be supposed that everything is immediately possible to it, and that where one spirit succeeds in manifesting, another should also be able to do so. Frequent disappointment is felt by new investigators, when departed friends are unable to surmount the difficulties and manifest clearly on the first occasion.

Spirits of a high order seldom materialize, and when they do it is for some very important end; the spirits most likely to manifest hail from the first, second, or third spheres of the spirit-world.

The vibrations from music and singing are a great help towards success, for they not only assist the flow of psychic essence, but also stimulate the workers behind the veil who are operating the forces. Music also helps to harmonize the sitters, who, under its influence, may become more passive mentally, and so can give more assistance to the operator, and improve the conditions into which the manifesting presence will enter. These are the principal reasons why music and song have always played an important part in all such experiences. New investigators are often puzzled and inclined to scoff at the many times the word "conditions" is used in connection with séances of all kinds, but the word simply means that certain known laws which assist the manifestation, must be in operation before successful results can be obtained. This applies to everything on earth, but because the laws affecting the materializing process are little known, sitters sometimes think that the mention of conditions is only an excuse to cover failure. If it is remembered that the instru-

ment used is not a machine, but flesh and blood, with a will and emotions not always under control, the position will be more fully appreciated. Harmonious conditions between the sitters is a *sine qua non* for exceptional success, and yet this can rarely be obtained in séance rooms, where people sit together who have never met before. Careful physical preparation, such as bathing and fasting, especially from alcoholic liquors, was always required from those who visited ancient temples to consult the oracle, and preparation of the mind by meditation was also enjoined. Only in comparatively few instances do modern investigators prepare in such a manner. In the East, days are sometimes devoted to the production of such phenomena by the same people; in the West, the sitters like to get it over in an hour or two, so that they may not miss dinner or the theatre. The weather has a most important effect upon the success of a séance, the best results invariably being obtained in fine, clear weather. This is why much better materializing effects are obtained in the United States, and especially in California, where damp, muggy weather seldom hinders the outflow of the essence. The restriction invariably imposed in a materializing séance, that students are not to touch the medium or manifesting presence without permission, is absolutely necessary, for the forms which appear are constructed upon the sensitive soul of the medium, and when unexpectedly touched a shock is experienced, and the form immediately withdraws to his physical organism. The medium's body is some-

times reduced to half its normal weight by the withdrawal of psycho-plastic essence, and for the time being his vitality is lowered. The sudden striking of a light, or the clutching of a form, hits the medium with a force like an electric shock, and many sensitives have been grievously injured by foolish triflers in this way. Forms may be touched where permission is granted by the spirit operators, who are able first to isolate the medium from such shock. The wonder is that those who possess such a gift sit for the general public at all, so grave is the risk, but when these experiments are in wise hands, no risk at all is entailed, for the operators are most careful of the health of the medium, and from time to time will spontaneously offer to sitters an opportunity to view and handle the form in a good light, while the medium is seen quite clearly at the same time. Although this process of materialization is one of the most important facts in the world of natural science, and is imperatively needed for the enlightenment of humanity, yet it is a fact that it does not tend to develop spirituality in those who long continue to view its wonders. Unless, therefore, the subject is being studied in the interests of science, it is wise to leave the phenomena as soon as one has secured adequate proofs of continued existence, for around the psychic laboratory congregate spirits of a gross order, whose influence may be anything but elevating. Some of these are necessary, being more capable of manipulating the physical matter than spirits of a more exalted type. This form of physical phenomena may in future be raised to a

much higher level by better conditions being provided by the sitters and operators.

Shell Materialization.

This form of materialization is commonly adopted where a limited supply of psycho-plastic matter is available, and by this method more rapid creation of forms may be produced, providing a more varied programme than is commonly to be got in the séance for full-form phenomena. The soul of the medium is projected about a foot in front of him, and upon this is moulded the psycho-plastic matter in the likeness of the manifesting spirit. When completed, the spirit, Mr. A—, enters the materialized shell, and his concentrated will power moulds the mask or shell to a more accurate reproduction of his former physical features than the spirit modeller has produced. These masks are often very shallow, being little more than a slightly curved flat surface, similar to a theatrical mask, so that the observer when looking behind it views seemingly empty space. Such masks, however, often present a most excellent likeness of the individual desiring to manifest. All the illustrations in Baron von Schrenck Notzing's book on *Materialization* represent such shell forms, and a reference to it will help the reader to a better understanding of this particular phase. The spirit artist in working up the mask labours under several serious disadvantages, first, because he is usually working between two planes of matter, that of the physical and the astral world, and while thus moulding the shell he is often quite unable to see

his spirit model, for if he places himself upon the astral plane, where the spirit is, he is out of touch with the physical plane, where the matter rests upon which he is operating, and so he must learn to adjust himself to both. This may partly explain why serious blunders are sometimes made, such as forgetting to place hair on the head, etc., and some of the grotesque figures which appear in the psychic laboratory at times, are the result of these difficulties of the spirit artist. All students of this subject should learn to be sympathetic with this worker, for not only has he these conditions to contend with, but further complications often arise through spirits desiring to manifest who may have considerably changed their appearance since passing from the earth, and who fail to remember their old form. These differences in a spirit may be due to the loss of deep facial lines, once caused by worry or ill-health. They may have grown considerably older or even younger in appearance, slimmer or stouter, darker or fairer, though the usual tendency is for a spirit to grow more fair. Their plan of hairdressing may have altered, or beards or moustaches been discarded, and considering all these possibilities, especially with those who have been in spirit-life for some years, some of the difficulties of the artist may be realized. A spirit who has recently passed from the body can often give an excellent manifestation of himself in the séance room owing to his memory being still fresh regarding his earthly appearance, and the soul being still of a somewhat physical nature; but those who have left earth for ten or twenty years, and

have been busily engaged in the new world with thoughts and occupations that have been deeply interesting, find that the effect of their new thought has been almost to revolutionize their features and form through the action of the mind upon the soul, often giving them a beauty far transcending their earthly appearance. Spirits labouring under such difficulties sometimes look up an old photograph or picture of themselves on earth, and reproduce from it an astral counterpart, from which the artist may copy, modelling his shell to its appearance.

Fluidic Materialization.

Fluidic materialization is quite different from that of the psycho-plastic materialization, the latter being the creation of a solid body, the former of a fluidic body, somewhat more closely resembling the orthodox ghostly type and luminous in appearance. The spontaneous ghost so commonly talked about and sometimes seen, is probably in a very large number of cases of the fluidic nature now about to be described. Such ghostly forms may range from a degree of refinement so rare that only those with very keen eye-sight can perceive them, to that of a degree where a slight resistance would be felt by the hand if passed through them. In cases where the ghost is clearly manifest to the ordinary eye, the substance is similar to a damp cobweb, but with a distinct phosphorescent luminosity. These have for their foundation a portion of the human soul, usually that of the medium, and it is upon this structure that the particles of matter are built by which they become visible. Such appearances

are frequently called "astralizations," but such a term is incorrect, for a fluidic materialization under good conditions has the power of speech, and may talk as rationally in answer to questions as any mortal, but with an astralization this is impossible. When highly condensed, the clothing has a peculiar heavy movement, as if loaded with moisture, and swings very much as a heavily-beaded lace garment might upon a dancing girl. The matter which goes to compose these bodies is drawn by the manifesting entity from the body, or bodies, of persons in the immediate neighbourhood. As an article when electrically connected within a plating vat, draws to itself refined particles of silver from the bar deposited within the vat, so, much in the same way, does the celestial visitor draw refined particles of matter upon his soul through magnetic attraction.

Astralization.

The appearance called an "astralization" derives its name from the spirit body of discarnate man which functions upon the astral plane or lowest sphere of the spirit world. It must not be supposed that all spirits manifesting as astralizations are souls who have not yet risen above the astral plane, for those upon higher planes may also show themselves as such. The difference between souls of varying degrees of advancement, is manifested in their power to illuminate the form by which they make their presence known. The lowest or astral beings have a dull phosphorescent appearance, some of the very lowest being of a dusky hue, but

the higher spirits show themselves in brighter raiment, some appearing in a glow of golden light. The latter are, unfortunately for the world, seldom met with, or seen only by the clairvoyant, but where a circle of highly developed experimenters meets regularly, such will sometimes manifest, and this should become more common as the inhabitants of earth learn to develop themselves and make a study of the laws on which the phenomena rest. An astralization is produced by a spirit-being drawing upon itself a fine coating of earth matter, sometimes by accident, and at other times by design. In the former case a spirit may quite unconsciously, while travelling near the earth, enter into a magnetic current arising from the earth's soil, which for the moment clothes his soul with a coating of matter. The spirit may be entirely ignorant of this, until his attention is called to it by some startled mortal staring in his direction, and only then does he realize that he has become visible. Other spirits can accomplish it by intention, when conditions are suitable, but this does not often happen, and it is probably more often owing to accident rather than to design, when souls become manifest as astralizations.

Etheric Skin Envelope.

This phase of spirit power far surpasses any other form of manifestation, for by it one is able to get a representation of the departed exactly as they live in spirit spheres, with lively movement, dress, and colouring. With most forms of materialization there is a rigidity of form and feature, and a

great lack of natural colouring, but with the etheric skin envelope, every line in the face, every smile that moves across it, every detail of the dress, even to the buttons and the thread by which they are attached may be seen in minutest detail. These beautiful creations, though looking to the casual observer most real and solid, are just the reverse, being constructed of a skin so refined that the finest sheet of gold-leaf is as heavy armour plate compared to it. The matter is so fine that it is hopeless to try to feel it, for the magnetic power issuing from the fingers causes disintegration as the hand approaches it. This etheric skin is constructed from a soul essence, by discarnate operators, who collect it and form it into a wide sheet. The spirit who wishes to manifest is subjected to magnetic treatment on the spirit side of life, which makes his soul and all attached to him attractive to this etheric skin, and he is wrapped in it as one might be in a sheet. When within this, the spirit immediately becomes visible to ordinary physical eyesight, and while he has no power of speech an extremely free movement is possible. After one spirit has manifested for a moment, the etheric skin is unwound and another immediately enters it. He may be succeeded by others, the change usually being made with lightning rapidity as the matter quickly disintegrates. Each manifestation may not last more than from ten to twenty seconds, but much depends upon the physical conditions and the number of spirits who wish to show themselves. Through the etheric skin one is able to view spirits in their natural spiritual conditions, and there is no

phase of spirit manifestation to be compared to it in its marvellous beauty and perfection. When a soldier from spirit spheres appears in his uniform within this etheric skin the glint of his sword hilt and polished brass buttons may be seen distinctly. These manifestations are not common, and only on a few occasions during fifteen years of close investigation has the author witnessed them. If the creation of this etheric skin was more common, a most marvellous advance would be made in the art of spirit intercourse, and the whole phenomena of materialization would take upon itself a beauty far transcending the usual presentation.

Mechanical Ghosts.

These are phosphorescent bodies, constructed from the psycho-plastic matter in a particular stage of solidification, and are thought moulds of spiritual beings trained to this work. In appearance they resemble floating cotton-wool figures. The outline is often indistinct, but made to represent well-known public characters, or even a relative or friend. Such forms are endowed with a limited power to move about the room, and act as a mechanical figure might, gliding a few yards to the right or left. These are but toys and playthings of the séance room, demonstrating the power of mind over matter.

Psycho-Plastic Transfiguration.

Spirit operators in the materializing séance room often give a representation of a departed friend

through psycho-plastic transfiguration. This process consists in drawing from the medium sufficient matter to clothe the medium's face, which is then moulded into the likeness of the spirit who wishes to manifest, the hair and beard and other matter being added by the spirit operator until the medium is wholly transfigured. Over the garments of the medium, spirit drapery is thrown, completely concealing his figure, and he is then controlled, as in trance mediumship, by the spirit whose likeness has been constructed, and walks and speaks under his influence. Such a likeness is often most accurate, for the medium's face is frequently so ductile that it further lends itself to change by the strong will power of the manifesting spirit. During one such experiment for transfiguration the electric light was accidentally switched on, and the manifesting form, an Eastern spirit, with dusky skin, turban and dark bushy beard, draped in spirit garments from head to foot, stood for a moment sedately at ease under the full blaze of light. The white garment then shrivelled rapidly upwards towards the head and shoulders, the turban and mask melting into a white, shapeless, foggy material, which chiefly congregated round the head and face, and within twenty seconds entirely evaporated, leaving the medium standing in deep trance where the spirit had previously manifested. The psycho-plastic matter which had been used by the spirit artist to cover the body of the medium in this manner, melted under the rays of the electric light, and returned to his body as a subtle, unseen spirit essence. The photographs

illustrating Schrenck Notzing's book, show this rapid melting of the spirit clothing under the action of the flashlight while the forms are being photographed, for the draperies before being exposed to the light, extended to the floor, but almost instantaneously shrivelled to a quarter of their length, or even less, immediately they were subjected to the action of light. Wherever accidental illumination takes place in a materializing séance room, great nervous shock is experienced by the medium, sometimes causing protracted catalepsy and temporary blindness, which may continue for days, and even weeks; but, as before stated, where due precautions are taken by the spirit operators who protect the medium, and their permission is granted, no evil results need follow. The danger of such an experiment, especially when carried out by amateurs, is therefore obvious. Psycho-plastic transfiguration is usually adopted where the matter is insufficient for full-form materialization, and sometimes spirit controls fail to inform the experimenters that transfiguration is being given as a substitute for the latter, thus causing great disappointment and annoyance, especially when an eager sceptic seizes the form of the medium, and thinks he has unmasked a conscious fraud. Such carelessness, if one cannot call it something worse, on the part of spirit controls who carry on this work is most reprehensible, but it is equally unsatisfactory to allow within the materializing séance room, people so ignorant of the ordinary laws governing the subject that they will act in such a way, and endanger the life and

health of one so sensitive as a materializing medium. The world cannot afford to treat such rare instruments in this way, even though a fool in his folly may sometimes think he demonstrates a fact which is well known to serious investigators, who have arrived at their truth without taking such drastic steps to secure it. Not until the subject is more thoroughly understood by the public, are we likely to have a discontinuance of such incidents, and in the meantime no one should be allowed in the materializing séance room who has not received some conclusive evidence of spirit intercourse through trance mediumship, or has made by reading, some study of the subject and the subtle problems it presents. The phenomena in these materializing experiments is of so startling a nature and so altogether beyond the ordinary experience of a normal man that it is quite natural that scepticism should sometimes get the better of a sitter, and lead him to satisfy his doubts by any means. The day is not far off when such actions, however, will be considered criminal, for many an excellent medium has been lost to the public through such ignorant action. The subtle forces that are at play are so obscure that only competent men of occult science can be expected to investigate them wisely, or attempt an adequate explanation.

Materialization of Animals.

The question often arises as to whether animals live beyond death, but this has been satisfactorily settled by occult experts many years ago in the séance room, where deceased pet animals are

brought by spirit friends and materialized. These are much more easily materialized than the human form, but the reason for this is difficult to explain, and space will not permit of it in this book. The author has seen dogs, cats, rabbits, and birds materialized again and again during many experiments, and on one occasion a large, flopping pet seal was produced. Every animal has within it a soul and spirit, and continues to function after death as a living creature upon the animal spirit-sphere immediately below the astral plane; but where they have been greatly loved and kept as pets, they may rise to the second, third and fourth spheres and there remain for many years, ultimately descending to their own level.

CHAPTER IV

MEDIUMSHIP. OBJECTIVE PHENOMENA

In justice to myself and my co-workers, I must risk annoying my present hearers, not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied, but by going further and saying, with the utmost brevity, that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death.—SIR OLIVER LODGE; *extract from Presidential Address before the British Association, 1913.*

THIS chapter has been written in order to explain the various leading forms of mediumship and the *modus operandi* by which spiritual beings arrive at their results. The different aspects of mediumship are difficult for the novice to understand, but they may be divided into two distinct groups, namely, Objective and Subjective Phenomena.

Sensitives who demonstrate objective mediumship are usually termed “physical” mediums, because their mediumship is devoted to the manipulation of physical objects, such as materialized forms, levitation of solid articles, or the creation of audible voices, etc., which are all evident to the ordinary physical senses of man. Subjective mediumship is the term given to those with clairvoyant, clairaudient, and psychometric powers

which are unseen, and have their seat within the medium's consciousness. Some mediums are capable of producing both, but usually they specialize on one aspect, for by exclusively directing their attention to one phase greater perfection is achieved.

It is important to realize that no spirit can manifest itself in a physical body, or move a physical object, or send a message to earthly inhabitants, without the use of a human soul to accomplish this end. It is by this bridge that spirits contact earthly substance. If students will keep this fact constantly in mind, an explanation of much puzzling and obscure phenomena will be more easily comprehended. With regard to all mediumship, both objective and subjective, much that goes by the name of fraud is due to the close link that exists between the mind of the operating spirit and the mind of the medium, for the latter colours, more or less, all that the former thinks or does. The accuracy of a spirit message will depend upon the degree of development of the medium, and the power of a spirit to express his thoughts and dominate for the moment the preconceived opinions and temperament of the medium; but whatever the success, the message has to filter through the medium's mind, and is therefore bound to be coloured by the channel through which it flows. Let us take the following example :—

Mr. A——, a spirit of no definite religious views, may seek to speak through the organism of Mrs. Brown, a medium who is a member of the local Wesleyan Church, and if Mrs. Brown is well

developed psychically, Mr. A—— will be able to manifest his personality most clearly and distinctly, yet with a slight bias in favour of Wesleyanism, the colouring of the medium's mind. The spirit, Mr. A——, operating through another medium, Mrs. Smith, who has agnostic tendencies, will also be able to demonstrate clearly, but with a leaning in favour of agnosticism, the bias being due to the preconceived ideas of Mrs. Smith.

This difficulty in mediumship can never be surmounted, even though one's own mediumistic qualities are trained to get into contact with spiritual beings, for the recipient's education and opinion will colour each thought and tint each picture received from spiritual sources. This is quite evident to the careful observer, and is to be seen in the psychic illumination received by such teachers as Moses, Buddha, Plato, Socrates, St. Paul, Dante, St. Francis, Milton and Swedenborg, which was coloured in each case by religious training, environment and temperament.

It is not, of course, claimed by the writer that he is exempt from these limitations, but he would claim that his facts have been secured in a day of toleration such as the world has never known, and when the valuable assistance of mediums, drawn from the world at large, has been at his disposal, such as could never have been found by an individual in the history of the past, owing to the lack of the modern helps of the steam engine, the telegraph, and the printing press. These sensitive instruments, called mediums, have been brought to his knowledge, and to his door, for practical

experiment, and in addition he has made an extended study of the accumulated experience of the ages on the subject, as recorded in both sacred and secular literature. The only hope of arriving at any degree of truth regarding psychic laws, is to endeavour to hold an unbiassed mind, accepting the facts that present themselves, and welcoming all, whether favourable or unfavourable to any preconceived opinion. Adopting as far as possible such an attitude of mind, the author is convinced that accurate knowledge regarding spiritual things may be arrived at with as much exactness as anything can really be said to be known regarding the physical universe, or the thoughts of its inhabitants. Years of patient investigation and a well-balanced mind are necessary for the study of any science, but especially is this the case in psychic matters. It is well to remember that there is no science in the world which has not its great problems, and it must not, therefore, be expected that the one under consideration will be an exception in this respect.

The author will endeavour to give a very brief resumé of the various forms of objective and subjective mediumship under their various titles, trusting that the explanations offered will help the reader to understand some of the strange and subtle powers that are at work in these manifestations.

Table-Tilting.

There is nothing more instructive to the man of inquiring mind than experiments in psychic table-turning when properly pursued, for these tend to demonstrate in a most conclusive manner, that

mind and matter are separate and independent things. Reproach, sarcasm and contempt have for years been levelled at those who have seriously experimented with table-turning, usually by certain individuals of a pseudo-scientific mind, who are completely ignorant of the results obtained by its means, and who seem to imagine it creditable to reject a natural phenomenon. Jumping tables and floating tambourines are neither to be despised nor neglected on the one hand, nor viewed with open-mouthed admiration nor sacred awe on the other, but treated with common sense and studied with a rational desire to learn something of the subtle forces behind such movements. If this is done, it will be found that an unknown independent mind is at work, who, by means of such movements may convey important messages, in a manner very similar to a telegraph instrument. Unfortunately very little is known by the average investigator in table-turning, as to how these movements are produced. This is owing to the fact that those who investigate in this manner are interested more in the messages received than in the methods by which they are conveyed. It is not the author's object to relate some of the startling messages and results that have been got through this simple form of mechanical communication, for these are already supplied in other publications, but to give a scientific explanation of the manner by which the movements are produced by spirit operators.

In this, as in all other abnormal psychic manifestation, some portion of a human soul is required, and without this no table-movement can be

produced. The medium is but a passive instrument in the hands of the unseen operators, and may be normally conscious or entranced during the experiments for table-movement, but is usually the former. Those who are most suitable as mediums for this, or any other phase of abnormal psychic manifestation, are naturally gifted with an exterior soul, sometimes called the etheric body, which is pliable in nature and easily detached from the physical organism, and which may be partly ejected from the chest, neck or arms, or the whole body. In the majority of cases when table-movement is secured, and the hands of the operators are in contact with the table, but not so as to move it, the system of spirit control is by one of two methods. The first and most usual practice is for the operating spirit to draw into the table animal magnetism from the bodies of the experimenters, and when this has been stored in sufficient quantity, a portion of the soul-substance of the medium is next drawn forth. By its aid, the unseen operators may materialize an astral hand sufficiently dense to raise the table by the will of the operating spirit, who uses the stored magnetism as the energy for its accomplishment. A second method is to draw forth a portion of the soul and place it below the table as a kind of cushion, and upon this the will of the spirit is directed to raise or lower the table, using the animal magnetism as before. Some students cannot get satisfactory table-movement, although healthy and with plenty of animal magnetism, owing to the inability of the unseen operators to extract a portion of their soul by the use of which

the movement takes place. With those who do secure results, movement may continue for an hour, more or less, and then gradually cease, this being entirely due to the energy required for the experiment having been used up. The sitters may, at the close of the séance, feel extremely tired through the loss of this power, and when once this energy has been dissipated, the sitting should be immediately concluded, otherwise the health of the weaker experimenters may suffer as a consequence.

Sometimes the soul may be ejected, but lacking the vital energy to stiffen it when projected, no physical results can be obtained. When heavy dining-room tables are levitated, a larger amount of energy is required, and a larger number of spirits needed as operators. Where a number of spirits are at work, the energy abundant, and the soul link strong, it would be impossible either to raise or lower the table against the will of these operators, and experiments of this kind have been carried out where the table has been smashed to pieces in the human endeavour to raise or lower it against the will of the unseen beings. There is no necessity for any such damage, for a spirit will always agree to lower the table when requested, unless he is challenged or definitely requested to resist. When movement of the table takes place without physical contact, this is due to a more complete withdrawal of the soul of the medium, which is held in a projected state, as there is always a tendency for it to resume its place within the medium's physical organism. The soul, when partly projected, may sometimes be slightly

materialized, or seen by the clairvoyant. The form may vary in shape, but we may have some idea of its usual appearance if we can imagine a thick, stick-like arm, quite straight and without any joints, protruding from the chest, the side, or even from the lower limbs of the medium, shaped much in the form of a billiard cue, which as it moves outwards and inwards from the trunk or limb of the medium, does so in a manner similar to the action of a billiard cue, shooting out in a straight line without any lateral movement whatever. This part-projection of soul is manipulated by the will of the operating spirit, and is not under the control of the medium. The will of the spirit acting within it, can in a moment extend this cue-like limb from two to three feet, and project fingers at its terminal end, so as to grasp the leg of the table, and thus pull it towards the medium or push it from him as may be desired. These fingers suddenly project themselves from the point of the ghostly cue, very much as the horns of a snail protrude, and just as rapidly recede. The fingers may number five, but most commonly not more than three are produced, as this number is quite sufficient for the purpose of gripping. Sometimes these arms are projected from the medium on both sides, and in such a case the table is more powerfully governed. Subdued light is always best for psychic phenomena, as brilliant light tends to dematerialize the psychic arm, and squanders the energy. Let it be clearly understood that these psychic arms are seldom materialized in a form that can be seen by the ordinary physical sight.

They are composed of superphysical matter, and are, except on rare occasions, only visible to the clairvoyant, but are nevertheless capable of rigidity, and sufficiently powerful to transmit energy either of a drawing or of a pushing character.

Spirit Rapping, Etc.

Spirit rapping is secured by collecting energy from the human body, condensing it, and by the link of the medium's soul, throwing it upon the table or walls, thus causing a light contact. This may be graduated in sound from the tiniest tick to a reverberation similar to a bomb explosion. There are various methods by which these sounds can be produced, but the above is the most usual.

The transference of physical objects in a room is frequently performed by an extension of the psychic arm, which may stretch out some considerable distance from the medium, lift a cup or ornament and transfer it from one place to another. This may also be accomplished by the spirit transferring the object with his own hand, the hand being semi-materialized, but not sufficiently so as to be observed by ordinary sight.

The movement of lights, ringing of bells, throwing of objects, are all secured by the soul link and human energy, and whenever hauntings occur with a disturbance of physical objects, these can only take place when within the vicinity of the objects moved, there is one or more human beings with mediumistic gifts, though these individuals may be quite ignorant that they are being used to cause such manifestations.

Automatic Writing.

Automatic writing is that phase of seership in which the hand of the medium is controlled to write by an unseen power. The writing is usually of an altogether different character to that of the medium's normal production, and may vary from day to day, but as a rule it is confined to one or two separate and distinct styles of handwriting. In most of the ideas expressed, certain characteristics of the medium's mind will be reproduced, but there will also be a distinct individuality of thought expressed in the writing, quite separate from that of the medium. In one who is a well-developed automatic writer, the script will contain ninety per cent. of the individuality of the spirit controlling and show about ten per cent. of the influence of the medium, and in a poorly-developed automatic writer, the writing will show almost the reverse proportions. Information of a distinct and detailed nature is often received, quite unknown to the medium, such as actual incidents happening many miles away, or unknown names and dates and particulars regarding strangers, which later are often confirmed as correct.

There are two methods by which the hand is used in automatic writing: direct and indirect control. Direct control is the most satisfactory, for in such a case the medium may sit and read, while the hand is operated by the will of a spirit intelligence. The indirect method is accomplished by a spirit impressing his thoughts upon the brain of the medium and impelling him to write, much in

the same way as the hypnotist controls his subject, but in automatic writing the subject is not entranced, although there may be a powerful feeling that one is not always directly participating in what is taking place.

Psychic Slate-Writing.

This is commonly accomplished by solidifying between closed slates, three small materialized fingers built up from matter drawn from the medium; the energy by which the fingers are moved is also drawn from his body. These fingers write quite independently of the medium's will, but the thoughts, words and spelling that are produced upon the slates will often show traces of his mind.

Spirit Painting.

This, where accomplished by the medium's hands, does not need much explanation, as it is purely a case of ordinary spirit control, and is accounted for by the spirit ejecting the upper portion of the medium's soul, entering in and possessing this portion of the medium's body, and from the brain centre controlling the hands in a normal manner, using the brushes and paints as any mortal would. In this case the medium is probably in an entranced condition. Others are overshadowed by a spirit control, and while they are practically normal are mechanically moved to produce painting. Where pictures are produced, however, while the medium's hands are held by

the sitters, one and sometimes two materialized hands project from the breast of the medium, and these manipulate the brushes and paints, this usually taking place in total darkness.

Spirit Photography.

W. T. Stead, the late editor of *The Review of Reviews*, believed that spirit photography would in the future supply the principal body of evidence to prove the continuity of life beyond death. The author is of the same opinion, and holds that this has already been accomplished, and is confident that within the present century men will be able to secure spirit photographs of their departed friends, with as much ease as a photograph of a mortal may now be got. A slight addition to man's present knowledge regarding the chemical composition and preparation of suitable photographic plates will enable the photographer to produce a picture of the soul-rays which emanate from the bodies of the so-called dead, and thus produce an accurate likeness of them. At present several psychic photographers can procure spirit forms upon three-fourths of the plates exposed, a fairly large proportion of such being recognized as departed friends and relatives.

An experiment carried out by the author this year in spirit photography, with an English medium, will give the reader an example of what can be accomplished. On eighteen ordinary photographic plates exposed, eleven spirit forms appeared, four of these being excellent likenesses of deceased relatives and friends, three of these



SPIRIT PHOTOGRAPHS.

Relatives of the author taken in ordinary daylight many years after their decease.

To face p. 76.

The coat-sleeve showing is that of the author.

having previously agreed with the author, before the experiment, to endeavour to appear on the plates. These were taken and developed under strictly test conditions, and procured in ordinary daylight. During the past fifteen years the author has secured photographs of every departed relative whom he has requested to manifest, with the exception of one, and that one he could doubtless procure by a further trial. A reproduction of two of these spirit forms is shown facing page 76. It will be observed that the figures are clothed in white drapery, the usual form in which they appear, but in some cases the garments reproduced are similar to the dress worn by the individuals when on earth. These spirit forms while being photographed are unseen by physical sight, but are usually visible to the clairvoyant, who can often perceive them standing in front of the camera. It is a well-known fact that the camera can reflect rays which are not observable to the ordinary eye, and it is partly on this account that the forms appear, and partly owing to reasons explained below.

Spirit photographs are produced in other ways, difficult for new investigators to understand, and often even unexplainable by the operating spirit. These forms are sometimes projected upon the plate, within the camera itself. At other times they seem to be copies of old photographs which are reproduced in spirit spheres, and precipitated directly upon the gelatine plates. Another method of spirit photography secures results without a camera, where the medium holds the plate

within his hands while sitting in the dark. By this method many strange and peculiar pictures appear when the plate is developed. A form of spirit photography most puzzling to understand, is where a packet of sealed plates, before being opened, and while held in the hands of a medium, receives upon one of the central plates an excellent picture of faces, flowers, landscapes, and many other designs. The same effects are sometimes produced by having the plates bound to the brow of the medium, and retained there for some time.

Before anyone can hope to secure spirit photographs with regularity, conditions must first be provided. This not only needs an operator with some skill upon the spirit side of life who understands the laws governing the phenomena, but requires some considerable practice on their part with a medium, before they succeed in manipulating the psychic forces. It also requires one with mediumistic qualities to supply from his body that refined psychic essence in which a spirit is able, temporarily, to clothe himself, and produce a form sufficiently tangible to affect the sensitive plate.

Spirit photographs are frequently taken accidentally, for the author receives such from time to time from those who know nothing of the subject. Many, ignorant of the fact of spirit photography, when they find an unaccountable form appear upon a plate, cast it aside as spoiled, unconscious of the fact that it may have been abnormally produced. Those who secure such unexpected pictures would do well to devote a little time to study the laws governing psychic photography, and submit such

plates to someone experienced in this branch of psychic science.

One of the best English " spirit " photographers, now deceased, before he knew of his strange gift, was in his earlier years in partnership with another as a professional photographer. For years ghostly faces and fogged plates puzzled and annoyed him, and so frequent did these appear that they led to a disruption of the partnership.

A most difficult but highly important experiment in spirit photography is that of the photographing of the soul of the living man. This can only be hoped for by those who have the gift of psychic photography, and are also clairvoyant, for the opportunity of seeing a living individual's ghost or double does not present itself often, and when it does, can only be seen by a clairvoyant, and then photographed. Experiments have been carried out where the soul of a living man has been photographed from various distances from his body, and on one verified occasion a picture was taken of the soul of a man who was nearly 3,000 miles away from the photographic studio where his form was seen.

It must not be thought that the author is not aware of the many accidents which may happen from time to time in photographic experiments which may produce a seeming double or " extra." But it is not on such happenings, nor on photographs " faked " with infinite trouble, that the science of spirit photography rests. Its truth has been tested, and is being tested daily, in Britain, France, and America, by experimenters

who are professional and non-professional photographers, and who are often reluctantly forced to admit, that by no means but by the alleged one of the operation of spirit powers could the results have been obtained.

The Opening of Locked Doors.

Houdini, called the "Handcuff King," who has so ably demonstrated his powers upon public-hall platforms, is enabled by psychic power, though this he does not advertise, to open any lock, handcuff, or bolt that is submitted to him. He has been imprisoned within heavily barred cells, doubly and trebly locked, and from them all has escaped with ease. This ability to unbolt locked doors is undoubtedly due to his mediumistic powers, and not to any normal mechanical operation upon the lock. The force necessary to shoot a bolt within a lock, is drawn from Houdini as the medium, but it must not be thought that this is the only means by which he can escape from his prison, for at times his body has been dematerialized and withdrawn, but this will be treated in another part of this chapter.

Levitation.

This term is used when solid objects, rising in space, float independently of any visible contact, and overcome the law of gravitation.

The most notable instances of this manifestation on record, are those related of the famous Scottish medium, D. D. Home. The levitations took place in a good light, and before a number of eminent witnesses, on different occasions. In 1871, the

Master of Lindsay and Lord Adare personally testified to the fact of Home being lifted from his chair and carried through an aperture of eighteen inches in one window, about seventy feet above the ground. He was seen to float outside the window, balance himself above the sill of another window, raise it and glide in, feet foremost. Sir William Crookes bears testimony to similar wonderful experiments with Home, and there are many authentic records in history of like incidents happening to others.

The method by which the spirit operators carry out such a task—for it is undoubtedly done by their independent will, the medium being quite incapable of performing it himself—is to place around his body an unseen insulating cushion composed of a portion of his own soul. Upon this they exert their will power, using the animal magnetism from the medium and those present, and in this way support the medium in space.

Apports.

This term is applied to that mediumship by which articles are carried from a distance and deposited in the séance room, such as trinkets, objects of wood and stone, flowers, birds, beasts and fish. These may be carried from an adjoining room, or may be brought from the other end of the world, or taken from sealed packages, and brought into the séance room, the doors of which may be securely locked, careful examination having previously been made that nothing of the kind is within the room, or upon the medium. These apports are dematerialized upon the spot where they are secured, by

spirits, who are able to accomplish this by forces taken from the medium. These objects are brought in a soluble state, and materialized within the psychic laboratory, where the experiments are being carried out.

Such articles are usually allowed to remain, thus providing physical evidences of spirit powers, but it is also common for them to be dematerialized, and returned to the spot from which they were originally taken, especially if they are of any intrinsic value. The birds and animals seem to suffer but little from the dematerializing process, but occasionally they are somewhat dazed after these hasty and peculiar translations. When they are allowed to remain they may live for many years in captivity, proving that the process of dematerialization does not really interfere with the life forces, or their healthy physical existence. Apports are objects belonging to the physical plane, but occasionally a flower of singular design and beauty is brought from spirit-spheres and materialized. In such a case these could not be left in physical conditions, but are dematerialized before the close of the séance and returned to their own sphere. Any flowers remaining after the close of the séance must, therefore, be purely objects of earth.

Trumpet Mediumship.

The author has been unable to study fully this particular phase of mediumship, although he has on several occasions endeavoured to do so. A recent book, written by Vice-Admiral W. Usborne

Moore, entitled *The Voices*, will supply readers with a full account of reliable recent experiments in this class of phenomena.

Briefly explained, the medium provides a straight metal or composition trumpet, usually about a yard long, tapering from four inches at the wide end to three-quarters of an inch at the narrow. Within this instrument is created a psychic organism whereby an audible voice is produced by spirit operators. These voices, which purport to be those of deceased friends of the sitters, are often recognized, both by the inflection of the voice and by the substance of the messages conveyed.

Dematerialization—the Passage of Matter Through Matter.

Some readers, entirely ignorant of psychic science, may argue that the author makes statements of wonderful phenomena, much of which is procured in darkness and happens behind the closed doors of the psychic laboratory, and therefore require that his evidence shall be supported by the names of substantial witnesses whose testimony can be relied upon. As previously stated, he refers his readers for such testimony to the vast amount of literature already printed upon the subject, much of which can be seen in the libraries of occult societies, where names, dates, and places are supplied by persons of the most eminent reputation both in scientific and social life, who testify to having witnessed similar manifestations. The time has long since gone for ignoring the testimonies which have been piled one upon the other

for the last fifty years, and something more important is now required to place psychic science on a satisfactory footing before the public. This book is written to supply a clear explanation of the laws underlying the phenomena. Some readers may say, "If these things are true, and are governed by known natural laws, why are they not demonstrated upon public platforms and ocular demonstration of their reality given to the world?"

The author agrees that this is a most reasonable request, and hastens to add that not only is this being done in all the leading countries of the world, but that millions have witnessed them, and probably the very reader who asks for this demonstration has himself been an unconscious spectator.

Houdini, of world-wide fame, previously mentioned, has for years demonstrated dematerialization, and the passage of matter through matter upon the public platform, while Mrs. Thompson, of America, has demonstrated materialization. Mrs. Zancig has, with her husband, publicly exhibited her psychic gifts, called "thought transference," which is purely soul projection, in all the leading world-centres. Miss Fay, and several well-known Japanese mediums, for years demonstrated the passage of matter through matter, and also materialization. These are only a few of the many who might be mentioned, who demonstrate psychic gifts before the public. Such public mediums do not, of course, advertise themselves as performing their wonders by occult powers, or through the help of spirits, and the public are therefore left in ignorance of how they

perform their marvellous tricks, as they are called. The author has tested each of those mentioned, by a personal experiment upon the stage, and several also in private, and can testify that they are mediums, performing most, if not all, of their great wonders entirely by spirit agency. They are naturally reluctant to acknowledge the fact, for the music-hall public would instantly resent any claim they might make that they performed their wonders by spirit power. Their audiences would regard such claims as "bunkum," and probably subject them to insult, if not to ill-treatment, for the general public are entirely ignorant of such possibilities in the manipulation of physical matter as are related in this book, which a medium can develop with the co-operation of spirit entities. It can be left to the reader's imagination to picture the face of a music-hall manager if he were asked to allow upon the stage a demonstration of spirit powers. Horrors! The poor man would not be able to sleep for nights if he thought ghosts were working around his building or upon his stage. Thus, knowing the mental attitude of men towards such things, these wonders of wonders are produced upon the music-hall stage as clever "mystery" tricks. The author does not wish his readers to suppose that the mechanical sleight-of-hand tricks carried out by Maskelyne and Devant and similar operators, have anything to do with mediumistic gifts, for they are but a mechanical copy of true magic. These tricks are performed with tons of machinery, whereas the genuine medium can produce his wonders, if necessary, naked, and in an empty room.

Houdini's Demonstration of Dematerialization.

The last occasion on which the author, under strict test conditions, saw Houdini demonstrate his powers of dematerialization, was before thousands, upon the public stage of the Grand Theatre, Islington, London. Here a small iron tank, filled with water, was deposited upon the stage, and in it Houdini was placed, the water completely covering his body. Over this was placed an iron lid with three hasps and staples, and these were securely locked. The body was then completely dematerialized within this tank within one and a half minutes, while the author stood immediately over it. Without disturbing any of the locks, Houdini was transferred from the tank direct to the back of the stage in a dematerialized state. He was there materialized, and returned to the stage front dripping with water, and attired in the blue jersey suit in which he entered the tank. From the time that he entered it to his appearance on the front of the stage only one and a half minutes had expired. While the author stood adjacent to the tank, during the dematerialization process, a great loss of physical energy was felt by him, such as is usually experienced by sitters in materializing séances, who have a good stock of vital energy, as in such phenomena a large amount of energy is required. Dematerialization is performed by methods similar in operation to those in which the psycho-plastic essence is drawn from the medium. The body of the medium may be reduced to half its ordinary weight in the materializing

séance room, but in the case of dematerialization the essence continues to be drawn until the whole physical body vanishes, and the substance composing it is held in suspension within the atmosphere, much in the same way as moisture is held by evaporation. While in this state Houdini was transferred from the stage to the retiring-room behind, and there almost instantaneously materialized. The speed with which this dematerialization is performed is much more rapid than is possible in the materializing séance room, where time is required for the essence to be crystallized into psycho-plastic matter. Not only was Houdini's body dematerialized, but it was carried through the locked iron tank, thus demonstrating the passage of matter through matter. This startling manifestation of one of nature's profoundest miracles was probably regarded by most of the audience as a very clever trick.

Materialization Publicly Demonstrated by Mrs. Thompson.

The author tested the mediumistic powers of this lady upon the stage of the London Pavilion Music-hall before a crowded house of several thousand spectators. In this he was assisted by Mrs. McKenzie and a lady friend—a University graduate, capable of careful observation, and of extremely sceptical views as regards psychic phenomena. In an ante-room immediately adjoining the stage the ladies stripped the medium, Mrs. Thompson, and from this room she walked on to the stage nude, except for a small black gauze handkerchief over the lower

part of the body, and with nothing on head or feet. Thus stripped, she entered a small cabinet 2 ft. by 3 ft., and 5 ft. high, previously erected upon the stage by the author. The frame of this was made of $\frac{1}{2}$ -inch iron rod, and draped with a piece of canvas of a light material, transparent from the inside, but opaque from the outside. No article of furniture of any kind, with the exception of a small cane chair, was placed within this framework. Surrounding the cabinet, about six feet away, stood eight or nine members of the audience, placed there to see that no object was introduced to the cabinet from any side. Nothing could be passed from below the stage, owing to the fact that a heavy, seamless waterproof covering had been placed by the author immediately below the cabinet, extending some feet beyond it on all sides, neither could any object be handed down from above. A good light was supplied on every side, so that the spectators could clearly witness all that went on. The author was permitted to stand close to the cabinet, and as soon as Mrs. Thompson had entered, several spirit voices, such as are often heard at materializing séances, were distinctly heard by him in conversation, and within two minutes a materialized form stood forth in full view of the audience, draped in abundant folds of white gauzy material. For a full minute this figure was seen to dance in a fairy-like way, and the folds of drapery were thrown about on every side. Previous to this an immense bunch of flowers was thrown out from the cabinet, also a large, living cockatoo and a rabbit; both these had been materialized and were

handed about for the inspection of all. That these were genuine manifestations of spirit power in materialization the author is perfectly confident by numerous evidences which he then received, well known to occult students accustomed to materializing séance rooms. This wonder of wonders was advertised by the Pavilion authorities as the "Great Thompson Mystery," as indeed it was, and remained so to probably the large proportion of the vast audiences which gathered nightly to witness it.

Miss Fay's Demonstration of Materialization.

This public medium also demonstrated materialization at the London Pavilion under test conditions, when the author tested the manifestations, and proved them to be the work of spirit operators. The medium's hands were tied behind her back with strong tapes and ropes, which were sealed, and she was then fixed in such a position upon the stage that her arms were nailed by these to the stage floor. While in this position several articles were placed upon her knees, which articles were immediately thrown off by a small pair of materialized hands and arms which protruded from her chest. These arms were of a peculiar character, seemingly jointless, being about three inches wide at the base, and about an inch at the wrist, with hands somewhat similar to those of a monkey. These protruded and receded almost instantaneously, so that when they had collapsed there was nothing to be seen on the breast. They only protruded to seize and cast away the articles placed

upon her knees. While these hands were working from the chest in front, the author witnessed the medium's normal hands behind her back, nailed to the stage boards with the tapes and seals still unbroken. During this performance, and while the materialization was in process, the medium being entranced, a peculiar odour was distinctly perceived, this proceeding from the emanation of the psycho-plastic matter, and often experienced in the materializing séance room. This exhibition was also offered to the public under the title of a "mystery."

The Passage of Matter Through Matter.

It is some years since the author witnessed this manifestation of psychic powers by three Japanese mediums, two young women and an old man, the exhibition being given at the London Pavilion to large audiences. The London *Daily Mail* described this as the most wonderful and baffling exhibition of human power ever witnessed. Two only of their manifestations will be here described, the first being that of the passage of matter through matter carried out in the full blaze of the stage lights, as follows :

The author tied the old man's wrists together with several pieces of rope, canvas and string, and these he sealed in such a way that it was humanly impossible to undo them without breaking the seals. Six wooden hoops, polished American bicycle rims, were carefully inspected by the author and other members of the audience, and found to be quite solid. The rims were thrown one at a time

into the air, and as they fell, were caught upon the arm of the old man, the first portion of the rim piercing the arm, but not the second, until all six hung upon his arm, this being done while his wrists were still tied. Members of the audience were invited to inspect these, and take them, if possible, from his arm without disturbing the tied wrists. Several, after spending some considerable time in the effort, gave it up as impossible. While these wooden hoops still dangled upon the arm of the medium, which he held extended, and his wrists still remained tied, they were dropped one by one on to the floor of the stage, and as each of them passed through his arm a peculiar hissing sound was heard, often noticed when matter passes through matter in the psychic laboratory. The hoops in this case were in no way affected by the power which dematerialized the arm of the medium as they passed through it.

The second demonstration was one of water materialization. This was produced from the atmosphere in actual sprays, rising steadily about ten feet into the air, falling upon the waterproof upon the stage, and flowing away in a large volume. The old man held in his hands a number of short sticks, about eighteen inches long by a quarter of an inch thick, and with one of these extended, he produced at will a clear jet of water from its point. With the wand, while the jet of water still flowed, he touched the hands or head of the other performers on the stage, and wherever his touch fell a flowing jet of water was produced.

Such spectacles as these are difficult to describe,

especially as seemingly similar exhibitions are accomplished by purely mechanical methods, or illusion, but these were real exhibitions of psychic power produced by the co-operation of unseen spirit beings, and no mirrors, wires, or unseen machinery were used in their production. Many other exhibitions of mediumistic powers are shown from time to time upon our public platforms, and could be described, but those given are sufficient to prove that the laws governing psychic phenomena are sufficiently well known to enable them to be produced day after day with unfailing regularity.

CHAPTER V

MEDIUMSHIP—SUBJECTIVE PHENOMENA

The evidence for telepathy is very small compared with that for the existence of spirits and of communication with them, but it is perfectly respectable to believe in telepathy—a miracle a thousandfold as great as communication with spirits—because it is surmised that it does away with spirits and does not involve any credulity to believe in it.—PROFESSOR HYSLOP, *of Harvard University, U.S.A.*

Clairvoyance.

CLAIRVOYANCE, or clear-seeing, is the term commonly applied to the refined sight of individuals who have the ability to see into superphysical or spiritual states. This gift has been known and used since the earliest ages. In Scotland it has been called “second sight,” and in other countries the term “seer” or “prophet” was given to those who possessed it. It is difficult to know what proportion of the human race have this faculty, but there is no doubt that clairvoyance can be cultivated by all, with more or less success, who are prepared to devote time and effort to its development. The gift of clairvoyance in its highest form is much less common than psychic students imagine, for much that is called clairvoyance is due to highly developed sensitiveness, and to thought impression, rather than actual seeing.

True clairvoyance is developed soul sight, where the eye of the soul sees clearly into the spiritual world, and can discern the actual appearance of those seen, describing accurately the form and clothing of the spirit beings. Some clairvoyants are able to project their souls through space, and inspect distant physical objects and scenes, such a power being termed "Travelling clairvoyance." Many puzzling questions present themselves to a student of psychic science when experimenting with a clairvoyant medium. One difficulty arises from the clairvoyance of one medium varying in intensity and degree from that of another, so that medium A may see the form of the student's departed mother, but medium B may be quite incapable of doing so. Medium B may, however, discern the spirit of a brother, whom medium A does not perceive. The brother may be functioning in a spirit body of a grosser nature, to which medium B's sight is attuned, while the mother may be functioning in a more refined body to which the sight of medium A is attuned. Another difficulty may present itself when the spirit form appears. In the case of the brother, who perhaps on earth wore a moustache, the medium may describe him as clean-shaven, his correct appearance in spirit life, he having discarded the moustache, not an uncommon practice. The medium may then say, in an undecided manner, "Oh, no, I see him with a moustache, which he has just built up." This change in appearance, which is referred to as a "building up" process, is really due to thought suggestion from the spirit of

the young man, who wishes to show himself as he was known while on earth, and is not a creation of superphysical matter in the shape of a moustache as often supposed.

An understanding of how this takes place, may be arrived at by remembering the power of a hypnotist over his subject, where suggestion plays so important a part in the creation of thought pictures. When the hypnotist projects a thought picture of a rose, the subject sees a rose, if the thought is projected distinctly and the subject is sufficiently sensitive. The rose may be seen by the subject, first yellow and then red, large then small, as the thought of the hypnotist changes, without a word being uttered. Thus may the features and dress be changed to the view of the medium by the thought of the spirit. It must, however, be understood that the spirit form is in reality clearly perceived by the clairvoyant, but often transfigured by thought suggestion in the manner here described.

When a clairvoyant describes scenes in spiritual spheres or earth scenes known to the spirit, these are often thought pictures from the mind of the spirit to the mind of the clairvoyant.

Distant scenes and persons may clairvoyantly be sensed by other means than soul projection, due to picture vibrations travelling through space and impinging upon the sensitive's inner soul. This may be called "space clairvoyance." Just as on earth we receive pictures of a landscape through vibrations upon the optic nerve, so also may a highly-developed sensitive receive pictures of spirit scenes and persons through the subtle vibrations upon the

etheric or still more refined atmospheres. The question may arise, "Why should one scene or individual only be perceived, and not the universal whole?" The answer is that the mind of the medium is directed to one particular object in space, much in the same way as the mind may be directed to a physical object on earth. It is somewhat difficult for some to understand this, but an example may be given to help one to realize how this is possible. Supposing one stands in front of an iron-monger's shop window, which is well stocked with hundreds of articles of various sizes. These objects, though immediately before him, he does not see all at the same time, but only as his mind is focussed upon individual articles. First, he may notice a scratch upon the glass, or an air bubble within it, or a fly walking on the inside surface, or the cutlery displayed some inches beyond, or the electric globe suspended within the centre of the window, or the kitchen range at the back of the window, or the glass sash behind this which forms the window enclosure. His vision may even extend beyond this, and penetrate into the shop, and see many articles displayed there. The shop-keeper behind the counter may now be viewed, or the window looking out into the back yard, or the packing cases in the yard, or the houses beyond, and so on, these objects coming into focus one by one as his gaze extends, and although all these objects were clearly in the line of his vision when he faced the shop window, yet they were not recognized until his attention was directed to them.

There is, however, a great difference between the

physical and clairvoyant sight, as the former is limited to a few miles, whereas the latter may extend to thousands of miles in its range. In all clairvoyant experiments great difficulty is experienced in differentiating between clear spiritual seeing and thought impressions received from terrestrial and celestial sources. A problem, indeed, much more difficult to unravel than is generally supposed.

Thought transference from the mind of the mortal to the medium, is infinitely more difficult than from the mind of the spirit to the medium, for where experiments have been carried out in this way the spirit succeeds in a large percentage of cases, whereas the mortal may hardly have five per cent. of success in correctly transferring his thought.

Psychometry.

Psychometry is a power of the human soul to read thought impressions of the past, recorded upon material objects, and is not necessarily related to the operation of discarnate intelligences, but often operates as an independent human faculty. It is one of the most startling phases of psychic science, and one of which material science must take cognizance, for great possibilities lie within it of reading the past history of the world and of individuals. This gift is frequently mistaken for clairvoyance, both by the practising psychometrist and the student. A series of pictures, sounds, and thoughts are continually impinging themselves upon every atom of the universe, somewhat as sound waves are impressed upon the wax record of a phonograph. These impressions have the

peculiar power of orderly arrangement as regards time, the latest being on the exterior of the atoms of matter, while the earlier are recorded in the interior, and they may be read in the same order. Every object that is worn, ring, watch, clothing, etc., receives through magnetic impulse, continuous thoughts, sounds, and pictures from its environment. The psychometrist, on taking up an article, say, a ring, will read the impressions or pictures which have been imprinted upon it while in the wearer's possession, and those of any previous owner. Such sensitives have the ability, if well developed, to pick out the more conspicuous incidents in a life, especially where feelings have been deeply moved, as such imprint themselves more clearly upon the article. No magic ring could ever arouse deeper interest, than an ordinary ring in the hands of the well-developed psychometrist, for she may by her power relate what happened upon a recent occasion, what was thought, and even what one hoped to perform in the future, at that particular moment, or may enter into interior depths and take up the impressions of five, ten, or twenty years ago. These imprints seem indelible, and cannot be lost except by the influence of fire, which, in the case of metal, may completely change its molecular construction by melting, and so destroy the material and psychic record.

An interesting test of a psychometrist's power was made a few years ago, with a piece of coal from an English pit. A description was first given by the psychometrist of the postman who delivered

it at the door, of the station at which it arrived in London, of the railway it travelled upon, of the station and post-office from which it was dispatched, and a description of the manager's room where it lay before being wrapped up. Then followed a picture of the surrounding country near the pit-head, and then a feeling of intense darkness, the psychometrist evidently sensing its place in the coal seam. She was asked to go further back in its history, but for some time could get nothing but great silence and darkness; a little later she seemed gradually to emerge into light, and described various scenes and animals evidently of a past age, altogether different from anything known to her, and which would lead one to suppose that she actually was able to perceive the scenes that surrounded the coal when in its vegetable form. It is impossible, of course, to verify this picture in its latter stages, but the unusual forms of the animals perceived so frightened the psychometrist, that one may find real food for reflection in such an experiment.

All this regarding psychometry sounds incredible, but it is really not more so than the wonders of wireless telegraphy, X-rays, planetary forces, chemical action, and human generation. Our life from beginning to end is a mass of miraculous phenomena, too intricate to be understood but in a very small degree.

Telepathy and Conscious Soul Projection.

Telepathy, or thought transference, is a term used for the communication of facts, feelings, or

impressions between persons at a distance from each other. Telepathy is now an accepted fact amongst Western nations, but has been known and practised by nations of the East for thousands of years. It has sometimes puzzled military commanders in India to understand how a victory or defeat in battle was known hundreds of miles away by the enemy, within an hour after the event, although no means of communication was possible by telegraphy. This was undoubtedly accomplished by means of thought transference, or by soul projection, practised by certain natives. These two methods of securing information from a distance are entirely different, and much that goes by the name of telepathy is due to soul projection.

The most eminent exponents on the public platform of what is termed "thought transference" are Mr. and Mrs. Zancig, who, however, give their interesting demonstrations by "soul projection," and not by thought transference. The author has experimented with them, and has clearly proved this. It will be found that Mrs. Zancig, who is the medium in these experiments, can inform her audience of things quite unknown to them or to Mr. Zancig, who is supposed to transfer the thought to her. Take as an instance the following: A closed box of matches is handed to Mr. Zancig, which he holds in his hands while his wife stands a hundred feet away upon the platform, with her back turned to him, and her eyes sealed with a bandage. From the distant stage she describes the exact outward appearance of the box in all its details, adding that it contains fifteen

matches, which is quite correct, yet the number of matches is unknown either to the owner or to Mr. Zancig, as they had not opened the box nor counted them. This is, therefore, a clear proof that no thought was transferred from the owner of the box or from Mr. Zancig, or any member of the audience.

Another illustration of Mrs. Zancig's power is given, where she is asked to ascertain the contents of any book in a library at command, although that library may be some distance from where she stands. Directions are given somewhat as follows : " In a room upstairs is a library, will you read the last sentence of page forty-nine of the fourth book from the left-hand side of the top shelf ? " Within a few seconds, without moving, she will give the words quite accurately, line after line, which, when confirmed, are found to be correct, although neither she nor the experimenter knew the name of the book, nor the sentence that she was asked to read. The explanation of how Mrs. Zancig gets her knowledge is known to the occult student, who is aware of the power of the soul to project itself, and it was by this power that the medium saw the contents of the closed match-box, counted the number of matches, and then sent the facts to her physical brain through the psychic umbilical cord, which stretches unseen between the object of the soul's investigation and the medium. In other words, she gives a most excellent demonstration of what is better termed, " Travelling clairvoyance."

Thought transference proper is projected from the brain of one who acts as transmitter, by thought

waves to the brain of another who acts as receiver of such waves, the operation being somewhat similar to that of wireless telegraphy. These thought waves do not vibrate upon the physical atmosphere, but penetrate a sphere more refined, that of the astral. Those, therefore, who wish to develop the powers of either receiving or transmitting thought, can only do so by practice. The receiver must sit in a passive condition, and allow his soul brain to be the active receiver, which, catching the thought, transfers it to the physical consciousness through the physical brain. In this transmission from the subconscious to the conscious lies the greatest difficulty in thought transference. Thoughts are continually being received by the subconscious or spiritual brain, but there they lie buried. While the soul is immersed in matter, it is more or less insulated from thoughts which are flowing throughout the world from the minds of others, but if one can learn how consciously to open his soul to these thought waves, a new world would open to him. Many books might be written upon this subject of thought transference, for much has been discovered regarding it during the last few years by occult students.

The question will naturally arise as to how much a medium may receive directly from the thoughts of a sitter, and how much may be got from the mind of a sitter by a spirit intelligence, who then passes it on to the medium. There is no doubt whatever, that much that is received from a medium may be accounted for by thought transference. It is, nevertheless, a fact that

thought transference, either through a medium or a spirit, is not so simple as many people believe, and if this could account for the psychic phenomena received from mediums, tests would be much more easy to secure. Let anyone experiment with a medium, with the direct intention of transferring a thought, and he will soon find that it is not so easy as it appears. Two experimenters spent six months, sitting once a week with a first-class medium, with the object of transmitting a particular thought, but entirely failed, for during this time the picture and message which they agreed to transfer to the medium was never received by him. At the end of the time, when they had mutually agreed that the experiment had failed, they received from a spirit, through the medium, a description of the picture which they had so long endeavoured to transmit. The medium in this case was entirely ignorant of the experiment which his sitters had endeavoured to carry out.

Thought is frequently transferred by another method than through direct thought waves, for it may be carried from the projector by a spirit messenger in touch with him, who conveys the thought from mind to mind. Such a messenger travelling through the intervening space, may project it into the mind of the recipient, but this is not very common, as spirits have more important work than to act as message-boys between mortals, unless where some worthy end is to be served.

Man is almost ignorant of the vast significance of this free play of thought throughout the universe, both between celestial and terrestrial minds, and

yet he would be in a sad condition were it not for the elevating influences which continuously flow from the noble and good in spirit spheres upon the earth. That men are also subject to the evil thoughts of spiritual beings is true, but the numbers and power of the good far transcend those of the evilly disposed. It would be well, therefore, for men more and more to attune themselves to higher thoughts, for so they may, if they will, link themselves up with the great souls of past and present ages. When man learns how continuously to control and direct his own thoughts, he will seek the influence and help of illuminated minds, and thus gain wisdom, and through the action and reaction of his thought will begin to understand the method and value of prayer.

Spirit Healing.

This branch of mediumship would require volumes to do it justice, and to explain how spirits have worked amongst the mortals of earth, in the healing of disease, in every country and in every age. "The medicine man" of savage tribes is usually a conscious or unconscious medium for spirit operators, who diagnose the diseases of those who come to him for medicine and advice. Those gifted with the power of healing are usually clairvoyant, and are able to examine the interior organism of the human body, and rapidly arrive at the seat of any physical disorder. Once the seat of the trouble is found its cause can generally be traced, and a cure is often effected.

A healing medium is usually controlled by his own familiar spirit, that is, one in spiritual spheres who returns to earth in the interests of diseased sufferers, and who uses the medium's body with the object of conveying his knowledge and magnetic virtue. Healing by spirit agency may be accomplished in several ways: First, through the giving of wise medical advice to the sufferer regarding certain medicines, food, drink, or exercise, and the cessation of certain habits detrimental to his health. Second, through magnetic healing, where the spirit, perceiving that the patient is suffering from nerve disorder, will operate upon his body through magnetic passes, and from the animal magnetism within the medium's body and with forces drawn from the physical and spiritual atmosphere, supply nerve energy, and so enable him to recover health. In the case of inflammation and certain organic disorders he may also, by using the medium to make magnetic passes, purify the diseased parts and free them from certain matter which occasions the trouble, and thus purify and renew the body. A third method, by far the most rare, is that of spiritual healing. This is performed by healers who live a life of purity, and acquire their power by prayer and fasting. These worthy sacrifices of self by aspiration, may so refine the atoms of the physical body that its vibrations are increased to an attunement with spiritual forces of higher spheres from whom healing powers are derived. Such healers, by placing their hands upon the body of one suffering from disease, may

effect an instantaneous cure by raising the rate of vibration of the patient's body through an influx of magnetic energy from advanced spheres flowing through the healer. This energy, vibrating upon the atoms of the diseased body, purifies it by magnetic fire burning away the accumulated dross of diseased matter, and renewing the whole physical frame. The author has never witnessed these miraculous cures, but the testimony of many reliable witnesses has well established the reality of instantaneous healing, and the method of its accomplishment has been supplied by information derived from occult sources.

CHAPTER VI

FIRST STEPS TO SPIRIT INTERCOURSE

"Sir, you cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life. . . . The nemesis of the pulpit comes in a shape it little thought of, beginning with the snap of a toe-joint, and ending with such a crack of old beliefs that the roar of it is heard in all the ministers' studies of Christendom."—OLIVER WENDELL HOLMES, "*The Professor at the Breakfast Table*."

Advice to Beginners.

THE results of fifteen years' research work, carried out at considerable expense and trouble, are presented in this book, and many readers will peruse it and wonder for an hour over its contents, and pass on to other interests, feeling that the subject is too deep and difficult for their personal investigation. Others will feel some interest, and desire to know by personal experiment, something more regarding that unseen universe which they must enter sooner or later. It may be that the reader has lost a loved one by death, and wonders if it is really possible to communicate with him, and if so, how it may be accomplished. The writer has nothing to gain from such advice as is here offered, except the satisfaction which may be known to him who

passes on some knowledge which has been useful to himself. There is no one too simple, too young, or too ignorant, but may learn in a few days how he or she may consciously open up communication with the spirit world. It is not necessary to purchase many books and do much hard study before entering upon investigation (although these have their due place) as the following pages will supply all the necessary information as to how to begin. By these methods, direct or indirect communication can be established with those lost by death. It is idle to talk about the subject of spirit intercourse as a law in nature unless all are able to prove it as such. The more hard-headed and practical the investigator, believing only the evidences of the senses, the better is the author pleased to impart these instructions. It does not matter whether one is a Rationalist, Christian, or Agnostic, nor is it necessary to have faith in the subject before beginning investigation; the facts can be equally proved by all. "The proof of the pudding is in the eating." Do not waste time in idle discussion about the subject, but make the test of its possibilities by practical experiment. Ignorance and prejudice walk abroad in the world claiming to be wisdom, and hundreds of seemingly intelligent persons will spend years in discussing whether spirit intercourse is possible or not, rather than spend a few hours in getting to business and proving it for themselves. These puzzling, ridiculing, and doubting ones may be ignored, for they have made no attempt to prove the matter, and their protests are weak and childish. Again, there are

members of religious institutions, those called the orthodox, who warn inquirers against the science as being the dreadful work of "the devil." One such, a Presbyterian minister, travelled many miles to redeem the writer from the delusions of what he termed "Spiritualism," which he called "the snare of the evil one." He was an old friend, much loved, and the author offered to demonstrate to him some of the physical manifestations known as materializations. This offer he refused, but considered himself entitled to preach for several successive Sundays to his congregation upon the delusions of Spiritualism, of which he knew nothing. This attitude, which many Christian ministers adopt, reminds one of the reputed professors who refused to look through the telescope of Galileo lest they might see something which would upset their pet theories. Such wiseacres, though perhaps well-meaning, may also be ignored, for they are dominated by ignorant prejudice, and are childish enemies to the advance of human knowledge. In the quest for knowledge upon this subject one may also meet those calling themselves Theosophists, who profess to know something about it, and who will seriously warn one against the dangers of spirit intercourse through public mediums. They will put before the seeker grotesque theories, which they have not sought to prove, claiming that what one really contacts through mediums are the husks and shells of dead or degraded souls living on the astral plane, or hells, of the spiritual world. These people are really not Theosophists, but pretenders who

masquerade as Theosophists, and who know nothing of the science at first hand, or such advice and criticism would never be offered. They are like those who have received their ideas from others by inheritance, as they did their real estate, for the one they never thought, and for the other they never laboured. Such persons, though professing to be learned, and perhaps even claiming to be the guardians of psychic science, are nevertheless its greatest enemies. They forget that all those who are real teachers within the Theosophical Society have received their knowledge of spiritual things within the psychic laboratory through mediums. It is very unfortunate that this theory of husks and shells was ever circulated by some of the Theosophical leaders, who began to write upon the subject before they really understood it. There are no such things as husks and shells of dead men anywhere, either floating about in astral regions or upon the earth's surface. Those who gave currency to these fabulous statements in their early writings and have since realized their error, should show some bravery by pointing out in later utterances and writings the mistake which has been made.

Then there are the individuals amongst the thoughtless crowd, who, without any shadow of proof, make loose statements of all kinds, such as, that those who seek to communicate, go mad and fill the lunatic asylums, that experiments with mediums lead to immorality, or a *cul-de-sac*, or that the results are due to animal magnetism, or can be explained by the subconscious mind or

hypnotism, etc. It is not necessary to answer such idle criticisms, for they have been thoroughly answered many times. Cameras do not reflect upon a sensitive plate pictures of our dead relatives and friends through telepathy, the subconscious mind, or hypnotism.

That psychic science should meet with opposition from men of a peculiar constitution of mind, and a certain degree of scientific attainment, who decide that it is all humbug, is nothing strange. So great was the opposition of the learned powers combined against Galileo, that they arraigned him and his theory at the awful bar of Humbug, where they tried him and his discovery under the witnesses of derision, fear and scorn, and condemned him as a fraud. Had not some dared to speak freely, and write their facts, then these pretended friends of science, who now oppose everything that may appear to them both new and strange, would have been destitute of that knowledge they now obtain from books, and not daring to think for themselves would have remained in mental darkness.

It is perfectly natural for one to desire re-union with a lost friend, and all may satisfy their hunger if they proceed with ordinary good sense and have a real desire to obtain such knowledge. The author has never known anyone to fail who had these two qualities and followed the instructions here supplied. Some may think that great faith is necessary, or that one has to be a believer in ghosts before results can be got, but this is not so, for one who is a complete sceptic may find all the satisfaction that the greatest believer obtains, and

as a matter of fact the rationalist investigator, who is a doubter, will often secure better results than the too credulous. Credulity or excessive scepticism are both detrimental in the student of psychical science, but those who will try with patience the experiments here outlined, taking nothing for granted and carefully weighing the results, will certainly achieve success. A kindly sympathy shown towards any medium visited for demonstration in clairvoyance, or any psychic manifestation, will often pave the way for the best results. The excessive suspicion which so often dominates investigators, often proves a great hindrance to themselves. The medium should not be regarded as either a cheat or a charlatan, or as a worker of miracles. Learn to be as considerate towards him as one would be towards a lawyer or a doctor, for these gentlemen are not likely to give their best services to those who approach them in a spirit of carping criticism, or who look upon them as charlatans and men who are only out to get as much money as possible from their clients or patients.

Dangers of Intercourse.

There are many to-day who acknowledge the facts of spirit intercourse, but warn investigators of the evil attending such. These will tell of spirits who may obsess and lie, and lead into all forms of degradation. Such a case has never come to the author's knowledge. The *earnest* investigator is well protected by spirits of an intelligent order who stand vigilantly behind the veil. It is possible to open up communication with the commonplace,

ignorant, or immoral, but it is happily just as possible to get into communication with the elevated, the refined, and the pure, and the results will vary according to tastes and sympathies. The public streets of every city have their temptations to the young and innocent, but one must be very weak or have an appetite for wrong-doing to yield to such temptations, and to refuse to open the door of spirit intercourse because of danger, is about as sensible as to refrain from using the public thoroughfares because of the dangers which lurk there. Good and evil forces surround all, and the will is exercised and the soul strengthened and educated by the acceptance or rejection of those subtle temptations which come both to the student and the non-student of occultism. Evil spirits demonstrate their own folly and warn us by their unhappy state, how not to live, and contamination is not possible to those who enter the science with a good purpose, for like draws to like. It would be cruel to hide the fact that occultism has its dangers, like every other science, even such ordinary things as fire and water, food, love, electricity, travel, birth, etc., are all dangerous to the inexperienced, and the only way to avoid such is to study the known laws relating to these natural forces. Fortunately we are not all imbued with that craven spirit of fear, which, if yielded to, would leave us in a most unprogressive world. Well-marked guide posts, erected by labourers and pioneers of the past, now exist to warn and direct the student of psychic science. There are still many obscure corners and by-ways, but these are steadily being

mapped out by intelligent observers, and those who proceed with common sense and sincerity will find no pitfalls. A little knowledge may be a dangerous thing, but no knowledge is still more dangerous.

Psychic science must be pursued with moderation, for excess in any direction, involving as it does, overstrain and loss of poise, is always injurious. The results are often seen in professional life, in what is termed a "break-down," but professional life is not banned because of such happenings. What a nerve strain is imposed by the present war, but men do not cease to fight. "Let him that striveth for the mastery be temperate in all things," makes a useful motto in this science. If an individual be extremely delicate or neurotic, he would probably be well advised not to enter the subject by practical experiment, as the energy used may be more than his system can afford, and a lack of balance result. This type of person must be content to get his knowledge through the testimony and experiment of others, but not the slightest fear need be experienced by the average normal man or woman who wishes to understand new facts in life.

Difficulties of Intercourse.

Those who experimentally seek communication with the departed, may at the early stages frequently become confused by the messages received, for various reasons. Thus:—

1. Thoughts telepathically received from those still in the flesh may blend with, or be mistaken for, messages from the discarnate.

2. The thoughts of the medium, whether this individual be in the normal or trance state, may blend with, and be mistaken for, messages from the discarnate.

3. The investigator's own thoughts may be interwoven with thoughts from the discarnate intelligence.

4. Several spirits may attempt to communicate at the same time without being aware that they are doing so.

5. The communicating intelligence may also be ignorant of the laws of intercourse, and bungle the message.

6. Spirits often forget details of their earth existence when controlling the brain of another, and have great difficulties to overcome from their side.

From the above considerations it will be observed that students must follow with caution any advice offered by spirits. If advice is given spontaneously, the student should only act upon it if it appears reasonable. If advice is asked and given, from any claiming to be spirits, it should be weighed as carefully as if it emanated from a friend on earth.

It has been already mentioned that the most important requisites for success, are common sense and a keen desire to know. If to this be added confidence in one's own judgment, a modest amount of industry, average intellectual comprehension, good health, caution, integrity, sympathy, and some intuition, all these things will speed up success and make one a master of the science.

Scepticism is no bar, nor a virtuous life necessary, to prove continuity of life beyond the grave.

The Materialist and the Idealist.

Broadly speaking, investigators may be divided into two groups: the *materialist* and the *idealist*. The difference between them is largely temperamental. The former is active, positive and practical; the latter dreamy, passive and intuitional. The first will be confident in his own ability to find truth for himself along the outer plane of existence, the latter may lack self-assurance, but seeks and finds his truth from within. It would be well for every student, whatever his temperament, to study the antithesis of himself sympathetically, for the two types are very often unnecessarily rude to each other, the materialist referring to the idealist as a "dreamer of dreams," and a seer of "visions," while the idealist unsympathetically describes the materialist as "a doubting Thomas." "Thomas" will subject the dreamer's visions to reason, and will profit much from them, and the dreamer will receive help from him in separating the vapours of his mind from spiritual realities.

Both types can find satisfaction in spirit intercourse, but their approach to the subject may be different. Let the "doubting Thomas" go straight ahead into the practical investigation of the science, by visiting a number of the sensitives, or psychically-developed persons, known as *mediums*. Let him experiment with planchette, table turning, automatic writing (materializing mediums when possible), and get a physical demonstration of the possibility

of spirit intercourse. Later—or during these experiments—he will be well advised to read up the subject, in order to understand more fully the phenomena which may come under his observation. This type of man will not believe until he has seen a ghost, and to this scepticism there are no objections to offer. On the other hand, the idealist should first read up the subject, and proceed with experiment later. This is the natural course events are likely to take, but there is no reason why men of both temperaments should not carry on reading and practical investigation at the same time, for both are helpful, the one supporting the other. Names and addresses of competent mediums in Britain will be found in the advertising columns of the psychic papers.

Books and Magazines Relating to the Subject.

The books recommended for study are noted on page 235, but there are many others. If there is a Spiritualistic or Theosophical centre available, the student should get into touch with it, in order to meet others interested in occultism, who may be able to offer assistance, and also that he may derive an advantage from any library such societies may possess.

A number of magazines dealing with the subject are issued in Great Britain and can be ordered through any bookseller, and at least one of these should be taken by a student. (See page 234.)

In these periodicals can be found advertised lists of new books, lectures, classes for study, and names of professors prepared to demonstrate the science.

Students would find it of great value to join the London Spiritualist Alliance, 110, St. Martin's Lane, W.C., where will be found a circulating library consisting of 3,000 volumes devoted to all phases of spiritual and occult science. The subscription is 10s. 6d. per annum, and the reading-room is open daily. By paying a guinea per annum, books can be sent free of charge, provided they are returned carriage paid. A complete catalogue can be obtained post free for 1s. The Alliance is not a propagandist society, but was founded in 1884 for the purpose of affording information to persons interested in psychical and spiritual phenomena and research. Literature on the subject, by the most eminent minds in science and art in the world, will be found on its shelves, and other advantages such as lectures, etc., are offered to members. The question may arise as to why this literature is not to be found in ordinary public libraries. For an answer to this one should ask members of Library Committees, which are usually composed of clergymen and other interested persons, who have always been over-anxious to guard the morals of the reading public, and who believe such literature to be dangerous.

Simple Instruments Required by Beginners.

A Medium; *i.e.*, a man or woman sensitively developed.

A Planchette.

A small pine-wood table.

An ordinary unvarnished pencil.

Some investigators may endeavour to use all

these, but as a general rule, success will be found in a greater degree with one instrument over all others. When an instrument is found which seems to suit one personally, continue with it, as loss of time is often a result of too frequent change.

Professional Mediums : How to Treat Them.

When investigators approach mediums they should remember that they are much like other people, neither saints nor sinners, but men and women with a natural psychic gift, cultivated through years of practice. The charges for their services vary according to the length of the sitting and their social position, and may be anything from half-a-crown to a guinea or more. Endeavour to secure the services of a well-developed medium, as many practising mediumship publicly give disappointing results. "Developed" does not mean spiritually, but psychically. Those with means should purchase the best service they can get in this way, for mediumship is very similar to any other commodity. The best doctors, lawyers, and ministers usually command the highest price for their services. Some people have been members of occult societies for ten years, and have never secured satisfaction, but such probably never stretched their generosity beyond a penny in the collection plate for their evidence. There are mediums sufficiently well off in material things to give their services freely to the world, but there is no reason why one should expect these from a medium for nothing, any more than one does from a minister or a doctor. The professional medium usually receives a smaller

income than an ordinary bricklayer, and the idea that they are in the work for the money that can be made is a popular error. Service demands service, and if one has a very high spiritual ideal of what a medium should do without monetary payment, he should take with him a sack of potatoes, for mediums have to eat, or the weekly rent for the landlord, for they have to keep up a house. Spirit operators do not provide the one or the other.

Money, of course, does not always command success, and it frequently happens that a sensitive in humble circumstances and charging an extremely moderate fee can often give excellent results. An important factor to remember is the temperament of the medium, for one investigator may have success with one where another achieves but poor results. Therefore, if a medium does not give success, do not condemn him too readily as undeveloped or fraudulent, but seek elsewhere, until an instrument more suited to one's psychic temperament be found, then continue for some time experimenting and success will more and more attend the effort. It is never advisable to sit oftener than twice a week nor beyond one hour at each sitting. By continued investigation with the same medium, a great many difficulties and contradictions which are bound to meet one in the early months of the study may be avoided. Later, when one has grasped some of the underlying principles of the science, freer experiments with others may be made.

What to Expect at an Experiment.

A medium may be either entranced or normal when giving her demonstration, but the best results are usually given by the entranced medium; there are, however, exceptions to this rule. The student should make an appointment by letter a few days before, should keep punctually to the time arranged, and endeavour to be free from worry or excessive strain of any kind for some hours previously. The previous meal should be of a light nature, and tobacco and alcoholic liquors abstained from before the appointment. The medium will probably subdue the light of the room, but not to an extreme degree, with the object of assisting clairvoyance, and also to enable both the sitter and herself to become more passive. She will sit opposite the investigator, whose mind should be at ease, for no harm can possibly happen either to himself or to the medium, and he may take it as a thousand to one that he will see no ghosts, either then or at later sittings of this character.

While sitting, the mind should be alert, but not concentrated too fixedly. Dispute and argument with the medium should be avoided, and an endeavour made to engage in natural cheerful conversation, if this is desired. The visit should be made entirely alone, unless one happens to be of a particularly nervous disposition or of delicate constitution. Any friends sitting in the room will often create cross-currents and introduce unseen personalities who may not be recognized by the sitter, should the medium describe them. Remem-

ber that the sitter brings with him much that will be seen by the medium. He should sit quietly while the medium goes under control, and not be offended by any singular movements, twitchings or mutterings he may see or hear, while the spiritual control takes possession. If the medium be under the control of a "familiar spirit," generally termed a "guide," a complete change will be recognized in her manner and speech, and she will no longer speak in her own personality but in that of the controlling spirit, who may be an adult or a child. This "control" from the spirit side of life may speak in broken English, and profess to be an Indian, a negro, or of Western nationality. The control may, however, then or later in the proceedings, profess to be a relative of the sitter. This, of course, could only happen after the first controlling spirit has departed from the medium's organism. Should this claim be made, the statement can only be accepted by the proofs offered in the conversation which ensues, or by some mannerism or peculiarity of speech which distinguished the departed friend when on earth. It will frequently happen that the medium's features completely alter to a clear representation of those of the said friend, who claims to be controlling the medium's body. It is extremely difficult for a spirit entering the body of a medium for the first time, to speak clearly, owing to the organism to be used being strange and difficult to control. Repeated visits, however, will enable him to manifest more and more clearly, and to give satisfactory proofs of his identity.

It is important that no information should be given to the medium regarding departed friends, either before or after sitting, otherwise the experiment will be robbed of its chief scientific value. At the same time, while withholding this information, a cold, unsympathetic attitude should not be adopted, as this tends to a poor result. Scepticism has no deterrent effect, but a spirit of bitter opposition in a person of determined will, may totally stop or decidedly impede manifestations. Should the medium be unwilling to allow anyone to control her organism except her own guide, it is probable that her chief guide will describe clairvoyantly the spirits present. These, though seen by the medium, will not be seen by the sitter unless he is clairvoyant. The medium may describe some departed relative or friend, delineating the features, colour of eyes and hair, the age when he passed out of the body, general build and height, peculiarities in walk, conversation and mental outlook, telling of the business followed, the house dwelt in, and perhaps intimacies of conversation known only to the sitter and the departed, and names and dates may be accurately given. Although the medium describes something that she claims to see, it does not necessarily follow that she does see this, as telepathy may explain all that is given. The telepathic theory will only be exploded, when information is given by the medium regarding incidents in the past life of the departed friend, which one is able to verify after the sitting by the help of others.

This frequently happens, and gives a basis for

belief that the medium has really been in contact with a discarnate intelligence. It is therefore imperative that the earnest student should follow up and test the accuracy of any statement made outside his own knowledge. This verification can often be had by questioning still living relatives and friends of the departed. The student may often deny as true, facts which are conveyed to a medium from a departed spirit, simply because the facts are not known to him, but if later these are verified, such statements are often the most valuable evidence on which to found confidence in the reality of spirit intercourse.

The sitting will be terminated by the medium or her control, and while she comes out of trance the sitter should wait quietly for her normal personality to assert itself. Any difficulty that arises in his mind, may be cleared away by asking for an explanation, either while the medium is under control or in her normal condition. The medium when entranced is in many instances quite unconscious of what is taking place, but some are partially conscious.

There are many private persons mediumistically developed, who are able to furnish all the proofs required if one can gain an introduction to them. Acquaintance with these will come as one proceeds with investigation. There are also private home circles where by invitation, and under excellent conditions, one may steadily pursue the subject.

The Planchette.

This heart-shaped instrument, about seven inches long and four or five inches wide, is usually made

of beech wood, with three small wheels or castors to allow of free movement in any direction. At one end a lead pencil is fixed, by which writing is got as it travels over the surface of a clean sheet of paper. This instrument can be purchased at many of the large general stores in London, from one shilling upwards, and is often sold as a toy for children, which is rather unfortunate. Children should not be allowed to play with them, as without careful guidance they may sometimes use them to the detriment of health and morals. The instrument is usually varnished when purchased, but glass-paper should be used to scrape the varnish from it before using, as it obstructs the flow of the magnetic fluid from the hands of the student, in its passage into the planchette. It is this magnetic energy secreted in the planchette which the discarnate intelligence uses as the motive power for its manipulation.

It would be a simple matter for the student to push this instrument about wherever he willed, by the force of his own hand, but he must distinctly understand, that when the power is properly generated, the planchette will carry his hand with it, independently of his own will, and alleged to be by the operation of an outside intelligence.

The planchette should be used in the following manner: Upon a dining-room table with a smooth surface, a large sheet of clean paper, about two or three feet square, should be placed. The palms of the hands should be rubbed over the paper for a few minutes to magnetize it. The planchette should rest upon this, with the pencil adjusted so

that the point rests lightly upon the paper in such a manner as not to obstruct the free movement of the planchette. The fingers of both hands should be placed upon the surface of the instrument, which in a few minutes may begin to move about in a sprawling manner. With practice this will gradually be controlled, and distinct words and messages written. It will be obvious that one's own thoughts will be seen in the writing, but with continuous practice this will become less and less evident. Questions may be asked about matters relating to living friends, such as, "Can you tell me where my brother is?" "Is my sister still in Australia?" "Can you say if I may expect a letter from my cousin this week? If so, what day?" etc. These questions may be asked either audibly or mentally, but it is most satisfactory to ask audibly first, and mentally when more fully developed. It will be time enough to ask, after one has had satisfactory evidence of another mind at work, whose mind that is, whether incarnate or discarnate, and anything regarding such.

This instrument should not be used longer than one hour at a time, and not oftener than three times a week, on alternate nights, at the same hour if possible. The appointments should be kept as one might with any business friend. One should not sit with fooling or frivolous persons in the room, or when tired or ill. The planchette should be locked away when finished with. Should there be any trouble in getting the planchette to write anything other than one's own thoughts, better results may be obtained by the single hands of two

sitters being placed on the instrument, endeavouring to secure a positive and negative influence, which is usually best secured by male and female manipulators. The light in the room should be subdued slightly, and all experiments conducted when one is likely to be undisturbed. To sit immediately after meals is not desirable, and promiscuous sittings often lead to undesirable results, as spirit tramps and loafers may enter the room and take control of the instrument, conveying undesirable influences and communications. Should any trouble of this sort arise, and the unseen visitors refuse to depart by request, there is no occasion for fear, but the sitting should be discontinued till the next arranged date. Patience and steady application and a determination to be master in one's own house will bring success. Should any difficulty be found in securing a free and energetic movement of the planchette, let the student try various assistants until he finds one who gives good results. When this one is found, a change should not be made unless unavoidable. It is advisable and desirable to arrange with someone interested in the subject, rather than with a promiscuous experimenter. Husband and wife can often get excellent results.

Table Movement.

This form of intercourse is frequently practised as an evening's entertainment, and, like amateur thought reading, may sometimes lead to unfortunate results to those in the company who are peculiarly sensitive, through a lack of knowledge of the powers set in motion. Earnest students

desirous of procuring messages by table movement should form a circle of from four to eight persons, an equal number of both sexes if possible. They should sit alternately, male and female, around an uncovered table of convenient size, in subdued light, and secure against disturbance. All the company should place the palms of their hands flat upon the table surface lightly. It is not necessary that the fingers should touch each other as some suppose. Cheerful, but not foolish, conversation should be engaged in, but without dispute or argument. The attention should not be concentrated too fixedly on expected manifestations. Occasional music and combined singing is a great help to secure an atmosphere of sympathy and ease, conducive to success. After some time the table may move erratically, but later, with a steady and certain action, and then someone should take command of the circle and act as spokesman. It is a usual practice to request that the table be tilted up to indicate answers, once for "No," twice for "Doubtful," and three times for "Yes." Let the leader put the question, "Are conditions satisfactory for questions to be answered?" If the movement of the table be erratic, continue to sit for some time longer and put the question again. It may be that better results will be got by certain members changing their seats, or retiring from the table, and in this case the question may be put by the spokesman, and the answer received should be acted upon. Should the circle be an exceptionally good one, the table may tilt without the hands of the sitters being in contact with it, but this is not

a very frequent occurrence. The signal may take the form of raps upon the table, and in that case it should be arranged that the raps be given in reply to questions in the same manner. In this experiment, many repeat the letters of the alphabet in order, requesting the intelligence to tilt the table at the required letter. This is rather a slow process of spelling out a message or a name, but a wonderful degree of expertness is arrived at with practice.

Table movements are often most successful when there are only two sitters, provided these make a good positive and negative battery, most conveniently secured by one of each sex. The man should be of a vigorous and healthy physique, and the lady healthy but of a passive disposition. Two of the same sex will, however, succeed quite well, provided one is positive and active in temperament, and the other negative and passive. Where two only sit, the table should be light in construction, and one that will easily tilt, otherwise much magnetic energy will be dissipated. A small three-legged white-wood table, with unvarnished top, which can be purchased for about two shillings, is quite suitable for the purpose. Patience, and the continuance of the sittings for some weeks with the same sitters, meeting if possible on the same day of the week, at the same hour, and in the same room, will produce a greater degree of success. The sittings should not occupy more than one hour at a time, nor be held oftener than twice a week.

The apparent triviality of these manifestations is

often commented upon by would-be investigators, but if it be remembered that not the phenomena, but the *message* received through the tiltings or rappings is the thing desired, such humble instruments need not be despised. Signalling by flags or semaphore, or the dots of the Morse code, are not scorned, when by their means important warnings or news is received from friends at a distance.

Automatic Writing.

This is one of the most simple methods of communication, and especially suitable for some students. Some at a first sitting may secure independent messages, others may sit for weeks and get nothing beyond spasmodic movement and erratic markings, while others of a very positive nature may fail to get anything. Owing to this method of intercourse being so comparatively easy it is often abused by too frequent experiments, at all hours and any place, for any whim, or to satisfy the curiosity of others. Students should not fall into the error of experimenting in this way, otherwise they will seriously regret it. Half an hour should be set aside three times a week, and whatever time is fixed upon, the day and hour arranged should be carefully kept. It is also advantageous to sit in the same chair and in the same room, for the spot selected will become magnetized, and will greatly assist success, and may protect from undesirable unseen influences. As psychic powers are developed such hard and fast practices may be dispensed with.

A comfortable chair should be selected, with

table and writing material at hand, and the student should sit with pencil in hand, as for ordinary writing. After a certain development has been attained, the attention should be occupied by reading, otherwise one may find one's own thoughts reproduced in writing, unless the operation is performed by using the brain of the medium and not directly by the hand. At first the movement may be jerky, and the pencil show signs of sprawling all over the paper, but later, with practice, the hand is manipulated free from one's own mental control, and the action of an independent mind is gradually seen in the messages received. If undesirable messages of a foolish or objectionable nature come, one should refuse to allow the hand to be used for this purpose. It is for the student to make the proper conditions.

Public Séances.

These are held by professional mediums in their own homes, or in connection with Theosophical and Spiritualistic societies, and are advertised in the various journals aforementioned. A charge for admittance of a moderate amount is usually made. Such séances vary to an extreme degree, some being devoted to religious instruction, science and philosophy, others to the crudest of fortune-telling, or to business purposes. People of the educated classes, with well-developed intellects, may often be found receiving instruction side by side with the servant girl, who brings her love-letter to be psychometrized by the medium. Like every other science, spirit intercourse may be abused or wisely

used by human beings. The general education received at such circles is of great value to every student desiring to know something of the possibilities of spirit control.

Developing Circles.

Professional and private mediums hold these at their homes with the object of developing psychic power in those desirous of doing so. It is important that a student should witness this, but his first visit to such a circle may be startling, and offensive to his preconceived ideas of spirit intercourse. There, one may see manifestations known and witnessed by the Quaker and Shaker communities which gave rise to their names. To-day, these bodies repudiate this aspect of the science of their fathers, probably because they have lost the understanding of how to guide the manifestations rightly. The early Christian Church had the same evidences, and hints as to the guidance of such circles are to be found in I Corinthians xiv.

In the developing circle, men and women will be found speaking in "unknown tongues," some prophesying, some by the spirit working miracles of healing, others demonstrating clairvoyance or describing visions, all more or less showing signs of agitation or twitching, muttering and groaning, and generally "acting the fool" (according to the judgment of the uninitiated). Many excellent members of society would have their sensitive souls outraged by such exhibitions; their condemnation, however, should not hinder investigation. The same good souls might be equally offended if

brought to the manure heap from which their mushrooms, cabbages and tomatoes are raised. These they joyfully eat, and do not ask too closely about the natural laboratory through which they passed. In the psychic laboratory there is to be found an accumulated mass of wealth far from pretty, but from which will be raised a body of evidence to feed the hungry souls of men, and redeem them from the poverty of materialism.

Natural Law at Work.

If the student can see even dimly that these methods of communications, seemingly clumsy and discordant, have a distinct scientific bearing, and are the result of the orderly working of natural law, he will continue his investigation patiently. It is always difficult to comprehend the laws governing any science at the outset of a study, but patience and humility will enable one to put into proper sequence facts which at first seem disorderly and meaningless, because one is wrestling too closely with details to see the trend of the whole.

The quakings and shiverings above described gradually subside, as the sensitives become developed, until in course of time a spirit can *control*, entering and departing as the sweetest of influences and under the entire sway of the medium's own personality. Here will be met crowds of simple humans called spirits, returning from the Great Beyond, and giving the lie direct to that false statement which speaks of "the undiscovered country from whose bourne no traveller returns." Here, one beholds in all its naked truth,

the fact of how vast a host continually pass into the spirit world, uneducated and unprepared for the glorious state which should be theirs, souls who have lived sad, mean lives on earth, with their minds in rags and tatters. Here and there one a little further advanced is to be found, with soul powers unfolded and full of love, labouring hard to pass the bread of life to the unfortunate ones who are suffering from the ignorance of those priests and teachers whose duty and privilege it should have been to understand this science and prepare the people for their destiny as spirits, here and hereafter.

This Science not to be Lightly Entered Into.

In the foregoing passages the necessity of *moderation* has been pointed out, and the advice given that sittings for psychic experiment should not exceed in the total two or three hours per week. Later, when the laws governing the subject are understood more fully, the time spent may be extended indefinitely, so long as health and fitness for the general affairs of life are not interfered with. Beware how this great knowledge is used. Any fool may open the door, but caution is required as to who is invited to come in. The author has stated that one may prove spirit intercourse possible without virtue or faith, but one cannot go far in the science without these attributes, or he may endanger the development of his own soul faculties. If it is intended to proceed beyond the threshold, the student should speak, and act, on all occasions with thorough honesty. A

course of lessons on ethics is not out of place, as right thinking and right action are the only sure defences against the attack of vicious and foolish men and women in the spirit world. Not that the author wishes to frighten anyone from investigation, for a simple child may walk through the powers of darkness unharmed. Curiosity to ascertain whether spirit intercourse is true is quite legitimate, and this book is written to satisfy that curiosity, but the object of it is to bring the reader into a knowledge of life, rather than of death.

Communication and Communion.

Communication with departed spirits must not be confused with soul *communion*. Both have their value, but the values are not equal. "To the man who stands in doubt of whether there are any souls to influence at all, and whether death is not the final climax of existence, it is useless to talk about the blessedness of spirit communion. One little test of identity through a medium will be to him more satisfactory than any hope and assurance of influence which may be held out to him. Let him once prove to himself that the dead are alive and he will then have taken the step into what men call the 'Kingdom of the Spirit.' Here he will not be content to remain, but follow on to higher attainments." So speaks a present-day writer on psychic science, with great force and truth. Further teaching will assist the student to unfold spiritual powers which will enable him to know the joy of communion far transcending the mere material act of communication. To confuse

the one with the other leads only to disappointment.

To be in communion with souls who by their loving influence refresh, invigorate, stimulate, enlighten, is far more important and helpful than to receive messages, however good and clear they may be, on particular topics for identification. The student should remember that like draws to like, and the more truly life on earth is lived, the more surely will one fit oneself for the company of enlightened souls who have passed through the veil.

CHAPTER VII

THE CULTURE OF THE SOUL

The soul of all improvement is the improvement of the soul.—
BUSHNELL.

Family Worship.

DOUBTLESS the term "family worship" will give many readers a cold shiver when they think of the artificial formality of the usual ceremony called by this name, where sons and daughters, servants, and visitors, were marshalled together into a strange atmosphere, listened to a chapter of the Bible, often read in an unnatural voice, the ordeal terminating in a long, or short, perfunctory prayer, and a sigh of relief escaping the worshippers as they rose from their knees and returned to things of real interest, and the familiarities of ordinary life. These dreadful soul chilling experiences are happily almost a thing of the past, but there is no reason why an hour should not be spent in family communion with spiritual beings once or twice a week in which united aspiration would produce an elevating influence on every member of the family. The Chinese, Japanese, and Indian peoples knew something of the value and efficacy of family worship, where the spirits of their ancestors returned to their

earthly homes, and gave words of counsel and good cheer. Such visits should be possible in Western homes, and should be at least as deeply interesting as the conversation of a relative returned from a foreign country, who describes the new land in which he has dwelt, and the habits and character of its people.

Spiritual law and religion have been made such dull, artificial, and unreasonable things, that the natural man refuses to discuss them. Spirit intercourse, however, has nothing necessarily to do with religion, for it is a law of nature, and so delightfully interesting a study, that no one, whatever his temperament and tastes may be, will feel anything but great joy in such natural intercourse. There are some who fear to enter the subject, because they imagine they will lose some of the rational joys of existence, but the author can assure them that such practices will rob no one of a single joy or pleasure in life, but will greatly add to them. Unless he had proved this to his entire satisfaction, he would not devote his time to the recommendation of its practice.

Within every family is to be found one or more sensitive persons, man, woman, or child, through whom the spirit world may directly work. Through development, which can be brought about by certain simple practices, these sensitive individuals can open themselves to admit direct messages of love and good counsel from those who have passed into spiritual states. Development may be carried out by the operation of intelligent beings on the spirit side of life, if the conditions are studied and

supplied by the mortal. Books of instruction on the development of mediumship can be purchased from *Light Office*, 110, St. Martin's Lane, London, W.C., or directions may be had from students of the subject. In this way a home circle can be formed, where once or twice a week the family may gather together to ask questions and receive answers on every problem of life, not alone from relatives and friends recently translated, but from some of the noblest of beings who having long dwelt in celestial spheres, have cultivated a highly developed nature, and who possess an extended knowledge of spiritual laws. It frequently happens that those who are accustomed to communicate with friends and relatives, fail to observe that the ordinary being who leaves earth cannot be the wisest of guides, although he may continue to be a faithful friend. The recently dead themselves require guidance, but some are slow to perceive their limitations as spirits, and seek to become teachers long before they are fitted for such work. Years are sometimes spent in intercourse of this kind, and opportunities are neglected of receiving the benefit of advanced spiritual instruction from those who are not only better fitted to give it, but are glad to have the opportunity of assisting mortals.

Protestant Christianity is inclined to limit spiritual communion to one called Jesus, but the new science of spirit intercourse, provided one fits themselves for such, opens the door to communion with every noble man or woman who ever lived. Buddha, Confucius, Socrates, Plato, St. Francis,

Bacon, Emerson, or any other. These will be drawn only to those of a sincere and spiritual nature who seek their help and guidance.

Many on earth have already opened such doors of intercourse, and enjoy close communion with individuals such as those named, while others who once enjoyed it have lost the privilege through acts of folly or ignorance, and sometimes through undue scepticism. It is almost impossible to realize how this and future generations may be blessed and elevated through such companionship. This is no idle, fantastic assertion, but is a solid fact, known and realized in different degrees of perfection by thousands to-day, but secretly enjoyed as an experience too sacred to be spoken of openly before a cold, scoffing, and materialistic world. Many recipients of this wonderful experience are ignorant of how the intercourse has come about, nor are they aware of the laws governing it, for they have stumbled upon it through some fortunate habit of living, or owing to some peculiar inherited sensitiveness.

Persons ignorant of these things often inquire, "But what is its use?" "If it be true that the dead can return, they never tell us anything worth knowing, nor can they help us." Indeed! They are the ones who can and do give knowledge worth having. Even if their continued personality was the only thing they could prove by returning, would not that be of vital service? Ask anyone who has lost a dear friend by death. But this is only a tithe of the value of the intercourse, and this book and others have been written to prove that

the communicators have much to give of vital importance, and supply important facts regarding man's post-mortem state. They are able to see exactly where a mortal stands, not only in relation to material things, but also to truth and happiness, and from this discernment of inner spiritual states can give just such advice as is at the moment required. The spiritual advice given may be nothing new to the world, but to the individual to whom it is imparted it is just the word in season that stirs the dormant spirit, illuminates his path, and leads him into a new and larger life.

The world is crowded with unhappy men and women who wander through life sick and weary and spiritually dead, and who do not know the cause of their unhappy state. They receive no wise guidance from friends or spiritual physicians on earth, and yet these very individuals, when brought into direct contact with spiritual beings, often receive the emancipating message of which they stand so sorely in need. These unhappy spiritual states are the result of some hidden cause unseen by mortal sight, but seen by the spirit, and the disease having been diagnosed, the right remedy is speedily forthcoming. Wise spirits will point out clearly the strong qualities of one's character, some of which had never before been recognized, or with tender thoughtfulness they will touch upon one's weakness and show how best this may be surmounted. Is this not worth having? What greater blessing on earth can one have to compare with it? In seeking for this doorway into the company of the noble dead one may very likely offend and lose

some earthly friends and acquaintances who object to the search, but for every such friend lost heavenly ones infinitely more worthy will be found, and one will learn in time that an hour spent in the company of the immortals is of greater value, and far transcending a year's intercourse with many on earth.

The Sanctum.

Wherever spirit intercourse is to be conducted a room should be set aside as far as possible for this purpose, where quietness and isolation from intruders can be had. A musical instrument, when tastefully played, helps the conditions, for music is a great asset in banishing the thought of besetting cares and in stimulating noble emotions. It also helps to free the spirit of the medium, and attunes the sitters to the finer vibrations of celestial spheres. The room should be draped in quiet colours, green being most suitable because the most natural, and the decorations should be as simple as possible, fresh flowers supplying this adequately. The room should be properly ventilated and the temperature comfortable, about sixty degrees. All flickering light from the fire should be avoided, as it disturbs the medium, and interrupts the clairvoyance. If the room cannot be heated with a closed slow combustion stove, the fire should be reduced to a dull red glow, but the ideal form of heating is by hot water or steam pipes. No strong light should issue from the windows, therefore a blind is necessary, or better still, the window may be covered with artistic glacier paper.

The atmosphere of the room may be freshened by the use of any essence of flowers, or by incense if desired, but the particular essence used should be restricted to the séance room alone, and not used upon the person, or for any other purpose, as the sense of smell is a very important factor in the association of ideas. This also applies to the music, and as far as possible the particular music used in the séance room should be reserved for this, such songs and hymns being selected as best please the worshippers.

Many will find these adjuncts to spiritual worship unnecessary, owing to a natural capacity to bring themselves at once by their will power into a holy calm. In such cases the auxiliaries mentioned, such as colouring, incense, and music, may be dispensed with, but many will find that they are of great value in helping them to surmount distracting conditions of ordinary life. Acute arguments or questions likely to lead to discord should not be raised in this room for worship if the best conditions are desired. There should be no constraint, however, in the proceedings, innocent laughter will sometimes help to supply a better atmosphere than an over-serious mood, and to this end spirits of a light-hearted nature are often introduced, but frivolity should be avoided.

The individual who is to act as the medium should sit in the same chair and position at each sitting, and, as far as possible, the other members should do so also, male and female alternately. A trusted friend or two may be introduced, who are likely to be regular in their attendance, but

promiscuous visitors, who are strangers, should not be brought in, for such will often throw conditions entirely out of balance, and spoil results. No member of the family should be pressed to join who does not do so cheerfully, and anyone who is sick, or suffering from severe colds or headaches, should be discouraged from attendance. The worship should be fixed for certain days, and the time strictly adhered to, for regular hours of sitting and on regular days are imperative, as spirit operators have duties in their own spheres to perform, and a frequent change of time may rob one of their help. The séance room should not be entered immediately after a heavy meal, but two hours at least should be allowed to elapse between this and the time of worship. Smoking and alcohol should also be avoided for some time before a sitting. These are all necessary requirements.

Spirit Communion.

Some investigators require very little evidence from phenomena to satisfy them that there is a spirit world which can be communicated with, and quickly attain to a higher communion. But others may seek and profit from the phenomenal aspect for a much longer period.

It may be that after some years of spirit intercourse, when such an one is fully satisfied with the proofs received that life continues beyond death, desires will awaken for something better than the conversation of spirits, only a little more or less advanced than oneself. This desire gradually awakes in every progressive soul, and the hunger

is occasionally satisfied by visits from spirits of a refined order. These will stimulate one to make a bolder effort to accomplish some high purpose in life, and the assurance may spring up that by their help and closer association greater things may be obtained. Such brief and very occasional interviews with strong and holy minds bring to the circle a great joy, and while they are present their strength seems to be communicated, making one feel that with their companionship everything is possible. Progress will be slow without such guidance and help, which wait for everyone who cares to claim them. There is certainly a price to pay for these, for first one must seek to cultivate one's own soul and prepare it for the upper reaches of spirit intercourse.

If there is a sensitive in the home or circle already psychically developed, and capable of giving spirit messages, but not of a high spiritual character, a change may be brought about through the operation of prayer and aspiration, provided all in the circle co-operate to this end. It is useless to expect advanced beings from higher spheres to associate with spirits who have no desire for progress, and investigators will have to make up their minds whether they are prepared to sacrifice these lower communications for the higher. The author does not here suggest that anyone should turn his back upon all the kindly spirits who have perhaps for years helped him in his investigations, but sifting of the undesirables will have to take place. Advanced spirits do not object to enter the company of the ignorant if these are ready to profit

from their companionship, but they rightly object to associate with clowns and fools, either amongst men or spirits. No spirit of a high order ever presses his truth or his company upon anyone either above or below him. Immediately one sets about reaching a higher plane of communication with the object of self-development, spirits of an idle character who have long enjoyed the open door, may sturdily oppose such a change, and may even jeer at one's aspirations, and interfere with the new-comers, but this opposition will be of short duration if one steadily pursues the search for the highest.

Such a change as has been indicated above should be made very tactfully, and every consideration shown for the feelings of those useful but less progressive spirits who have their own valuable work to perform. One consequence of such a change from the lower to the higher intercourse will probably be to lose all physical phenomena through the medium, and those interesting tests required and looked upon as so important by new or sceptical investigators may entirely cease. It is wise, therefore, seriously to count the cost before desiring such a change of controls in a circle. The medium and the members of the circle who wish for communion of a higher kind may also have to make some sacrifice in order to gain that purification of the body which is necessary to high intercourse. The discontinuance of flesh food, alcohol, and excessive smoking may be mentioned. Some will say that this is unnecessary, and that all these things may be taken in moderation. This may be true, but the quality

of the intercourse will have to be also taken in moderation, and the highest will not be known, for the bodily conditions resulting from indulgence in flesh and alcohol are deadening to the higher spiritual powers of the human being. Spirits of a superior order will not make strenuous effort to come from their realms of purified states to those who are not prepared to make reasonable sacrifices to fit themselves for their company. It may be possible to get an occasional visit, but continued intercourse is only likely when due preparation is made. There is no royal road to spiritual development, and only by prayer and sacrifice can the goal be reached. Beware of all who offer to indicate short cuts, for these are ignorant or charlatans.

The four essential necessities for success, are aspiration, right diet, exercise, and self-control, and to these may be added rhythmic breathing, concentration, and meditation. These have been required by every wise religious instructor from the novice who seeks to enter into advanced occult science, and their observance cannot be evaded.

Aspiration.

Aspiration is but another word for prayer. The student should stand upon his feet and offer a prayer such as the following: "If there be a governing Power in the Universe that can answer prayer, then let such manifest itself. Here am I seeking the highest, desiring to know how I may come into touch with spiritual beings who will help me to self-realization. If this governing Principle can hear and lead to that which I desire,

or to anyone who will show me how to accomplish that desire, let it be done. I await the answer." In some such manner, or as otherwise suits the student, let a request be made every night and morning audibly in no uncertain way. Such a prayer cannot go unanswered. Let it be offered steadily week by week, and year by year, while the answer is gradually realized. Expect the answer, for an answer is bound to come, and the fulness of it will depend upon faith and persevering industry, and help from spiritual beings. The answer will come through the working out of natural law, and not through any miracle. Spiritual realization is a growth, and not a sudden jump into actuality.

Diet.

While offering such prayer the diet should be reduced to the lowest quantity commensurate with good health. The food should be pure and plain, chiefly composed of fruit, vegetables, and fish, and the amount of meat used reduced until it may altogether be dispensed with without causing undue strain upon the system. The Roman Catholic Church has always recognized the importance of diet by setting apart days for fasting, but in modern times this custom has been honoured more in the breach than in the observance. Protestantism has been carelessly negligent on this point, for it has made no protest against a general beef-steak Christianity for all its adherents, evidently not recognizing that diet had any special relation to the cultivation of the highest spiritual gifts.

Exercise.

Exercise is essential to enable the body to keep in perfect health, for without a well balanced body a balanced mind is impossible. Disordered livers lead to disordered tempers, and where regular occupation giving adequate exercise is not possible, some regulated muscle and breathing exercises should be used.

Self-Control.

Self-control is only possible to one who eats and works properly. It is quite hopeless to think that a clean mind, free from all passionate desires, can be obtained, while the body is kept aflame with strong foods, or where it lies about in idleness. Sex intercourse is disastrous to all highly developed and spiritual states, and those who have not controlled this force and learned to direct it into the channel of spiritual energy, will fail to rise to any advanced state, however much they may desire to do so. It is advisable, while seeking to function upon planes of advanced consciousness entirely to resign all sexual indulgence, for there are natural laws prohibiting such a strain upon the body and the soul at one and the same time. Mere animal enjoyment is a poor substitute for that ecstasy known to the man or woman who by self-purification and sacrifice lives upon the higher realm of existence, such as is frequently known to the poet, the artist, and the mystic. Before entering into such experiments it is therefore necessary to count the cost. Deep breathing

exercises, concentration, and meditation, help to release the soul, so that it is at liberty to function upon spiritual planes. These also strengthen the will, giving the student mastery over himself, and over the difficulties that he will meet in his path. Such exercises require careful and constant practice, for at least one hour each day. To understand these properly it will be helpful to receive some instruction from a teacher of occultism, but the principal lessons may be learned within a few hours, and may be practised at leisure. Books of instruction are to be had on the science of rhythmic breathing and concentration, the best being a course of lectures on "Yoga Philosophy," by Swâmi Vivekânanda, published at 3s. 6d. by Longmans, Green & Co., and "Fourteen Lessons in Yogi Philosophy," by Ramacharaka, 5s., Fowler & Co., Ludgate Circus, E.C.

Soul Culture a Science.

It is a peculiar idea that the soul of man may be subjected to any kind of treatment, and allowed to grow as it will. This is due to ignorance on the part of many of the fact that the soul is one of the most delicate creations of nature, and that its cultivation forms one of the most important duties of man; therefore no amount of time, money, or careful consideration is too great to spend in its training. In earlier ages this fact was realized, and soul culture was more or less taught as a science, but the knowledge was lost in mediæval times. Artificial teaching and the practice of what was called "soul saving," against which every sensible

man and woman revolts, held sway, and now the very subject of soul culture as a system is almost unknown, and even the term is an offence to many.

Concentration and Meditation.

These may be practised in the silence of one's own room, or in the wilds of nature, but wherever it is carried out it should be continued as far as possible, in the same place and at the same time each day. Morning and evening, just when rising or retiring, are the best occasions, and meditation should follow upon the deep breathing exercises and concentration. The result of these practices will quickly be evident in a keener mind, a steadier pulse, a brighter eye, purer thought, a sweeter temper, a holier calm, and a gradual cessation of all passionate desire. The student will draw to himself one or more of the higher spiritual guides, who will breathe into his mind new ideas and directions how to act, which he may consciously or unconsciously follow. Meditation is of incalculable value to the student who desires spiritual knowledge, for there are continual influxes from higher spheres which can only be received when the body and mind are calm. Such influxes are powerful to renew and elevate, much as a ray of sunshine affects vegetation, and those who are passive and attentive can most profit from them, while those actively engaged in physical affairs are not in such a good position to do so. A Marconi operator on board ship who neglects his instrument and plays cards in the saloon, is not likely to know of anything going on beyond his

immediate neighbourhood, and messages may fly through the etheric current from a hundred sources, without his being aware of the fact, if his thoughts are centred on other affairs. The student of spiritual knowledge must, by development of his soul and by constant watchfulness, catch the messages that are continuously coming to the earth from on high. There is no doubt that the activity of men on the physical plane, where every moment of their time is devoted to the things of the outer senses, has robbed them of much that was meant to make life rich and sweet. Many people in former days probably enjoyed life a great deal more than people to-day, in some respects, because of the long hours they were able to spend alone without that straining of the mind upon close attention to multitudinous details which entails such a waste of spiritual energy. Many men to-day almost fear to be in their own company for an hour, and rush to the nearest music-hall, cinema show, or social club, so completely have they lost the art and joy of meditation.

The student, while developing, should keep only the company of the noble and good, his reading should largely consist of literature which has stood the test of time, keeping at a distance all printed matter of a poor or ephemeral nature. He should not sit in crowded assemblies amongst all kinds and conditions of people, but resort as far as possible to contact with nature. These strict instructions may seem unnatural, selfish and unsociable, and so they would be if ends in themselves and made permanent, but some are only

temporary and necessary during the student's apprenticeship for the first year or two, until he has developed sensitiveness to the subtle forces of life. When once he has acquired conscious realization of these he will then be able to mix in the company of all. Men very rightly advocate the training of the outer senses, but these will not bring lasting happiness. It is only by awakening the inner eye, the inner ear, and the inner touch, that man can hope to reach his goal.

True spiritual development never unfits a man or woman for the company of others. It is altogether a spurious spirituality which makes one keep the isolation of a monastery or a nunnery, or leads one to hide within the four walls of his own home. It is a sad state of affairs when men forget the end and lose themselves in the means. The end of soul cultivation should be the good of humanity, and the attainment of one's own happiness. All the exercises and practices here recommended are means to an end, and that end the development of sensitiveness to spiritual guidance and instruction. Lessing well says :

Ne'er forget how easier far devout enthusiasm is than
 good deeds,
 How soon our indolence contents itself with pious
 raptures, ignorant perhaps,
 Of their ulterior end, that we may be
 Exempted from the toil of doing good.

At first the student may find himself particularly sensitive to the influence of those with whom he comes daily in contact, and this indicates that

care should be taken, until such time as he has learned fully to control his being by the development of his mental and spiritual powers, otherwise he is likely to be overborne by opposing influences. Students should therefore treat themselves very much as a young and growing plant is treated, sheltered from the frost and the blasts of the violent wind for a time, but which, once it is firmly rooted and has begun to grow, expand and flourish, may be transplanted or allowed to stand the full blasts of the outer atmosphere. Only those who are prepared to sacrifice time and effort upon themselves with the sole object of learning how to benefit others, can ever hope to succeed in helping humanity into that perfection of bloom which men call beauty, love, and wisdom.

CHAPTER VIII

LAWS OPERATING IN SPIRIT SPHERES

The fundamental weakness of men who oppose Psychical Research from the religious and poetical standpoint, is that they "pre-empt" the kind of future world in which they will believe. They want something like a Platonic Symposium for their happiness, or they pretend to, though their real enjoyments are a cocktail and a cigar.—PROFESSOR HYSLOP, *of Harvard, U.S.A.*

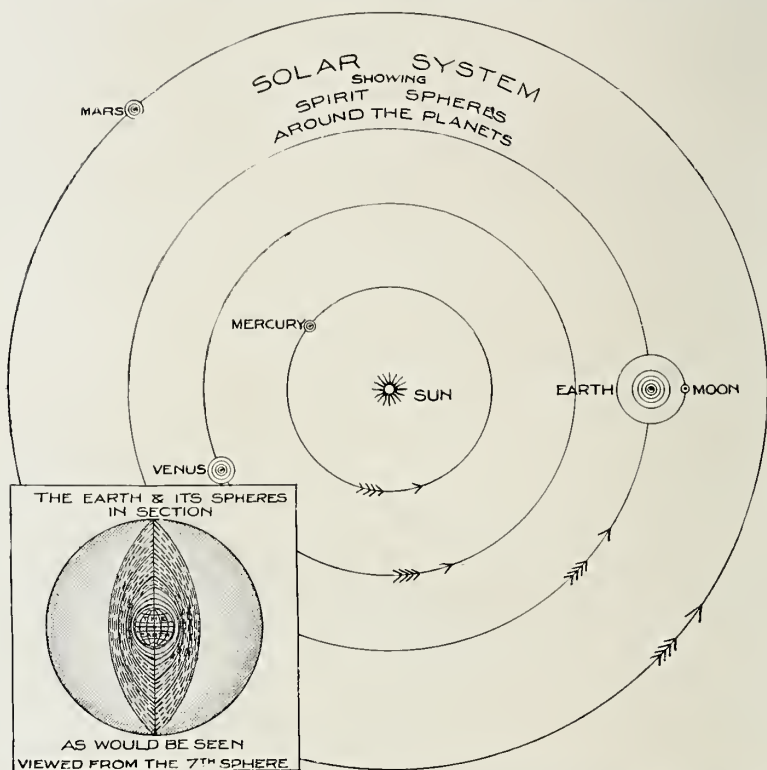
Introduction.

THE author desires to point out that chapters eight and nine deal exclusively with the laws operating in spirit spheres, giving a brief outline of man's life after death. The statements made regarding these states are impossible for the ordinary reader to prove, unless he is prepared to develop his soul faculties so that he can function on superphysical planes. He will be able, however, to verify to some extent the correctness or otherwise of these statements, when once he finds a suitable medium, through whom spirit beings can express their thoughts clearly, and give an account of their lives and the laws governing these. Communicating spirits seem at times to contradict each other, but this is due to some having an experience limited to the lower planes, while others may be living on the higher, where the habits and powers of the soul are very different. One who enters the astral

plane after death will describe the life there, quite ignorant of higher states, while those who enter directly into the third sphere, will be similarly unable to tell what the life of a spirit is upon the astral plane. As an illustration, the astral resident will speak of spirits weeping and of actual tears being shed, but the third sphere resident will claim that while one may grieve very much no tears are ever shed. Both are right regarding their own plane, but wrong, when through lack of experience, they describe either as universal in spirit life. The former may likewise say that spirits do not fly, the latter that they do, and this variation of experience may cause many difficulties to the student starting investigation. Such differences are not confined to spirits, but are common among men, for a central African will tell of a life very different from that of a United States citizen, and the spirit sphere has diversities even more varied than these. Even individuals who visit the same country may see it from entirely different standpoints. The merchant and artist from England, who visit America, may return with very different accounts of America and American life in certain particulars, although they may agree on the main features. The former may travel through the cities of the United States, and the latter spend his time in the wilds of nature, but even if they both visit great cities one will naturally be drawn to the environment of commerce, and the other of art, and each come to different conclusions regarding America and its people from his individual experiences.

The author has endeavoured to show the condi-

EARTH AND ITS SUPER-PHYSICAL SPHERES.



In the Solar System illustration, only the nearest planets to our Sun are shown; but around every planet of our system (and probably every system) exists seven spirit spheres, where the inhabitants of these planets dwell after death. Spirits of the seventh sphere of a planet can communicate with and visit the seventh sphere of any planet. Information regarding life on other planets has been, and is now being secured, by all occultists capable of communicating direct or indirect with spirits on the seventh sphere. Knowledge of the language used on other planets is unnecessary, as thought transference is universal and sufficient for planetary spirit intercourse.

The small illustration represents the earth and its surrounding spirit spheres, with a section cut out to show the interior.

From original plans by J. Hewat McKenzie.

To face p. 157.

tions pertaining to different states in a geographical table, and readers are asked to read this carefully in order to grasp clearly the variety of life on each plane before attempting to read the chapter on "Life after death." He is quite aware that such seemingly matter-of-fact details may be an offence and stumbling block to many minds, especially to those of idealistic temperament. Man's ideas of physical and spiritual states are delusive. It is purely a matter of standpoint as to how these seemingly contrary states shall be judged, for the spiritual world is just as concrete a reality to spirits as the physical earth is a reality to mortals. As a matter of absolute reality the physical earth is more unreal than the spirit world, and man must begin to readjust his attitude towards this fact. Other minds may find the details a help in enabling them to picture the kind of life experienced by their friends who are now functioning in the spirit spheres. The old idea of heaven was a dead level of experience for the "good," and another level for the "bad," but the new conception pictures all, at various stages of progress, mostly happy and contented, and never left without help and instruction when they desire these at any stage.

The New Superphysical Continents.

While studying the geographical map of spirit spheres, readers should hold continually in mind that these spheres are interior states, existing within the physical atmosphere around our earth. They do not, therefore, present any barrier to the sun's physical rays. (See maps facing pp. 157 and 158.)

Psychic science is educating men to regard the physical world as the outhouse of existence, where the human spirit is most nearly dead, being buried within matter too crude to allow full manifestation of that spirit. Man must therefore learn to adjust his consciousness to a realization of this fact, and to perceive that reality does not lie in the outer physical matter, either of the earth or of superphysical spheres, but in something within himself. When once this is realized his education will proceed rapidly, but previous to this he may be regarded as one asleep, living in the dark ages of the senses, with whom it is impossible to discuss reality, for it is beyond his comprehension.

Descriptive Table of Spirit Spheres.

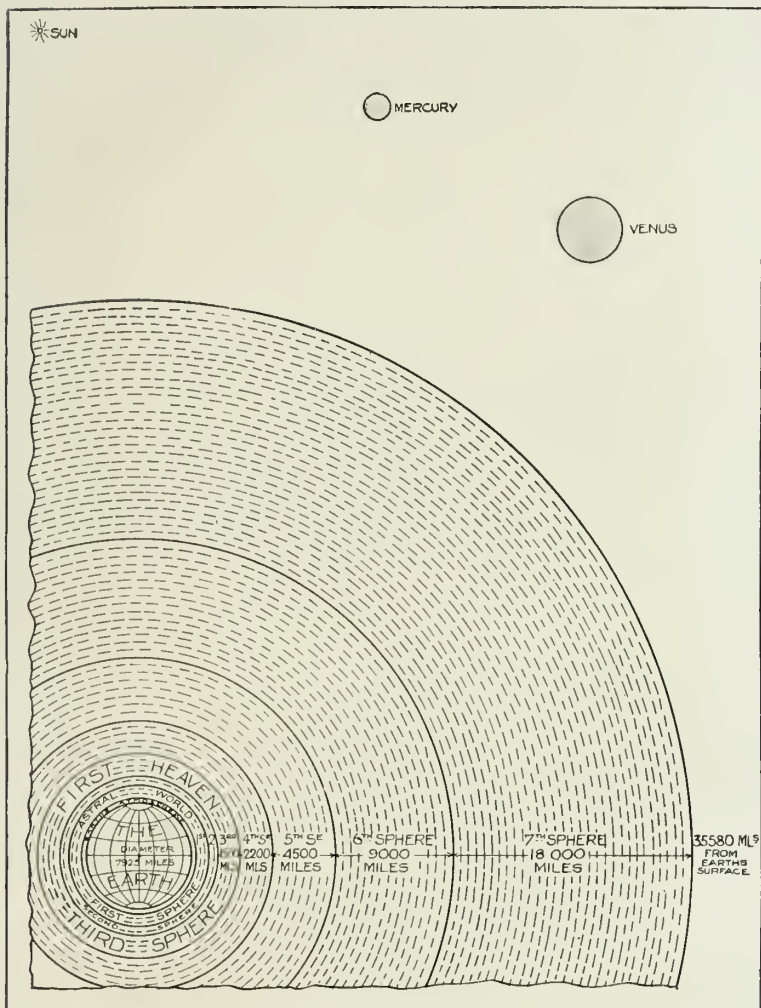
First Sphere or Astral World.

		<i>Lower.</i>	<i>Middle.</i>	<i>Upper.</i>
Earth's distance..		300 miles.	550 miles.	750 miles.
*Degree of light ..		0 to 30°.	30 to 50°.	50 to 70°.
Soil		Rock.	Shale.	Earth.
Atmospheric ..		Dark and	Dull and	Slightly
conditions		humid.	moist.	moist.
Vegetation ..		Fungus	Mosses only.	Indifferent
		only.		shrubs and
				grass.
†Animals ..		None.	None.	Pet animals.
Vices		Gross	Secondary	Thoughtless-
		animalism.	vices.	ness.
Virtues		Dormant.	A few active.	Progressive
				desires.
Dwellings..		Practically	Similar to	Extremely
		none.	earth.	simple.

* Earth sunlight is taken as a standard measurement of 100 degrees.

† All animals at death gravitate to their own spirit sphere, except a few pets which have a limited existence with superphysical men before returning to their own natural plane.

THE EARTH, VENUS AND MARS, SURROUNDED BY THEIR SPIRIT SPHERES.



The dotted lines represent super-physical continents one above another in space. The circles of Mercury and Venus represent the seventh sphere around these planets. The Sun, though marked in the distance, would not be seen as a physical object upon the seventh or any other super-physical sphere, for it illuminates only physical matter.

Second Sphere.

	<i>Lower.</i>	<i>Middle.</i>	<i>Upper.</i>
Earth's distance..	1,000 miles.	1,150 miles.	1,250 miles.
Degree of light ..	70 to 80°.	80 to 90°.	90 to 99°.
Vegetation ..	Elementary flowers, etc.	Secondary flowers, etc.	Superior flowers, etc.
Animals	Pet animals and birds.	Animals, birds and fish.	Animals, birds and fish.
Characteristics ..	Narrowly religious.	Ultra religious.	Restricted excellence.

Third Sphere.

The family sphere, commonly called the Summer Land, 1,350 miles from earth; light, 100 to 110 degrees. Pet animals and birds are most numerous on this plane. Flowers and fruit in rich luxuriance; habitations interspersed with gardens; houses built in brick, and also stone. This is the principal sphere of children, where they receive their education on arriving from earth.

Fourth Sphere.

Sometimes called the philosopher's sphere, 2,850 miles from earth; light, 110 to 120 degrees; pet animals and birds of rare beauty and intelligence, but fewer than on third sphere; inhabitants dwell together in brotherhoods, devoting much time to intellectual, artistic, and ascetic pursuits. Those who reside here are practically disconnected with affairs of earth, their interests being devoted to spheres above, or in training those upon the third sphere to become more capable teachers and helpers of those below them.

Fifth Sphere.

The advanced intellectual and contemplative sphere, 5,050 miles from earth; light, 120 to 150 degrees; no animals, except birds of great beauty; flowers and foliage more highly developed in form and colouring; inhabitants devote their time and effort to contemplation and aspiration, and in helping by instruction those upon the fourth sphere.

Sixth Sphere.

The love sphere, 9,450 miles from earth; light, 150 to 180 degrees; birds and flowers are still to be found, but of a very rarefied nature. Buildings of rare coloured stonework.

Seventh Sphere.

The Christ sphere, 18,250 miles from earth. Here there are to be found neither birds, beasts, fish, flowers, trees, nor grass. The foundation of the sphere is no longer composed of earth, but is crystalline in nature. Here one finds the streets of gold and buildings of jasper so long sung about. It is so dazzling in brightness, and has an atmosphere so rarefied, that long years must elapse before man's soul is fitted to dwell there.

GENERAL LAWS OPERATING IN SPIRIT SPHERES.**Food.**

As man in spirit life still occupies a body with an internal organism, it is only reasonable for men on earth to wonder how this body is sustained. Constant chemical change takes place within the spirit body of man, therefore nourishment is necessary for

its renewal. Hunger and thirst are never experienced except by some of a very low order upon the astral planes, and then it is due rather to mental than to bodily desire. The sustenance of the body in superphysical states, is derived from the atmosphere by inhalation in the ordinary act of breathing. There are fruits which grow in abundance upon most of the spheres, but these are seldom partaken of.

Clothing.

The soul of man is born into the spirit world nude. There he is clothed in garments prepared for him, much in the same way as was done when he arrived as a babe on earth. It is commonly supposed that man "grows" clothing upon his body when he enters spirit life, but this is a fallacy, and the preparation of spirit clothing is a most interesting study. So far as the author is aware a description of the method of its construction has never before been given to the public.

The substance from which clothing is manufactured is extracted from the atmosphere. This fact need not surprise us, for most of the material which men need upon the earth is supplied from the atmosphere by chemical action operating through the animal and plant life around them. The process and supply is much more rapid and direct upon superphysical planes, where man's intelligence is more highly cultivated. Skilled chemists and engineers have constructed machines, which may be termed chemical generators, which, revolving at a high velocity, draw from the air particles

of matter of various qualities and substances, from which are manufactured articles similar to cloth, glass, bricks, stone, wood, metal, etc. These machines, viewed outwardly, look simple in appearance, but internally are most intricate, and remind one somewhat of a dynamo for generating electricity. The principal fly-wheel, when at work, is seen to draw to itself, first a foggy vapour which gradually solidifies the closer it comes, until it actually contacts the wheel, where it is caught and projected by ordinary mechanical laws into hoppers immediately below it. In the case of the production of material for the manufacture of clothing, this is seen to appear within the atmosphere immediately surrounding the wheel, in long flakes, having somewhat the appearance of cotton-wool, pure white and extremely fine. These are caught by projecting combs, which revolve the reverse way of the wheel. This fine, fibrous material is then carried to the weaver, who, by the assistance of machinery, produces cloth in various lengths and widths. Substances of a coarser nature are also extracted and used by spirits requiring garments of a different order, and such may be subjected to dyeing to give variety of colour. When the cloth is completed by weavers it is passed into the hands of artists to be shaped. The sight of such operations banishes the idea that spirit drapery grows as if by magic. Those occupied in this work think it the most important labour they can perform, and are able here for the first time perhaps, to use their highest capacities, for they are no longer working against time and for money, but find their reward

in work well done, so that when it is completed they rejoice in its excellence.

A man or woman entering spirit life is provided with a garment thought suitable for their use, and one likely to please them, but later they may discard this and select what they will. An individual usually selects a costume similar to that which he wore on earth, but as spirits advance to higher spheres the garments become less varied, and tend to be of a loose and flowing nature. On the second and third spheres, one finds a great variety in dress, for there may be found soldiers, sailors, doctors, judges and ministers, who are still proud of the profession they followed, and prefer to continue to wear the dress to which they were accustomed while on earth. On the fourth and higher spheres the garments are less varied in style but more varied in colouring, and become almost a part of their wearer. These garments, fortunately, do not become soiled, but are rather purified in their nature and composition by the action of the life force of the spirits who wear them. This permeates the whole garment, not only keeping it pure, but also supplying a vitality to it, which continually renews it so that it does not perish. Upon the lower planes garments have a tendency to look dull, but upon the upper they give forth a fine lustre and become, in some cases, dazzling in appearance. This influence of the spirit extends to everything which is used, and precious stones worn by advanced spirits, greatly exceed in beauty and brilliancy the same stones worn by those of a less spiritual order.

Occupations.

The question of occupation in spirit spheres constantly arises in the mind of mortals, for many fear that the spirit world will bore them, and this is not surprising considering the limited vision of that world which has been furnished to men. They have a vague idea, if the matter is thought of at all, that after squeezing past St. Peter, they will find themselves in a place of unshaded brilliancy, with streets of gold, and an everlasting prayer meeting or Hallelujah chorus proceeding. The variety of occupations in the spirit world is infinitely greater than on earth, but lest the reader who has had too much to do on earth trembles at the prospect, he may be comforted to know that he need not work unless he feels disposed to do so. It can be readily understood how much freedom man has in the spirit world compared with what he knows on earth, when it is remembered that many of the things which absorb nearly all man's energy on earth are no longer required. As food, clothing and lodgings are free, it therefore follows that man will have greater independence, and be able to do with his time whatever he thinks fit. A new arrival is allowed liberty to do what he wills with his time, and to continue this as long as he thinks proper, for it is only natural that one requires time to adjust himself to the new conditions of this marvellous state. Tramp life, however, is the most boring of occupations, and a few months of this usually contents the most lazy individual, and he begins to ask as a

favour for some useful occupation, or his curiosity is perhaps aroused with regard to some particular form of life, and so interested does he become that he soon devotes his whole time to it. This search for knowledge along one branch or another produces in time a valuable member of society. A doctor may continue the search into the origin and cure of earthly disease, a chemist may study the combinations of chemicals and their use, a psychologist the operation of the mind, or one may become a nurse, a teacher, astronomer, explorer, botanist, philanthropist, musician, artist, architect, or inventor, and in any of these professions, and in many others, the study not only will advance one's own happiness, but that of the society in which one dwells. All that is discovered by the individual is gladly passed on to others, and so man's advancement proceeds rapidly. Not only are there professions, but there are trades to be found, builders, joiners, bricklayers, painters, decorators, sculptors, cabinet-makers, upholsterers, gardeners, navvies, etc., all are required, each engaged in following his trade quietly, for no sweating or rush obtains, each worker finding that he has just as much time to complete his labours as enables him to accomplish these thoroughly, and to his satisfaction. Tradesmen are, however, much less numerous than on earth, for decay and destruction are practically unknown. The joy of living in spirit spheres is in work and service, and the man without occupation is the man who is most unhappy. It is a fallacy to believe that life in these regions goes on in a selfish fashion, independent of the interested co-opera-

tion of others. It is not so, and life in the spiritual world would become stagnant were it not for the active thought and co-operation of all its members, who work in harmony with established laws. There is no God sitting on a great white throne, with innumerable agents called "angels," conducting affairs, but there are rulers, spirits who were once men and women, who have evolved to such positions entirely owing to the development of their faculties along natural lines.

Buildings.

The material which goes to the construction of a house, is neither quarried from the soil, nor prepared from trees, but is entirely extracted from the atmosphere by such chemical generators as have been already described. These generators are used in the vicinity of sites where buildings are being erected, as it is found necessary to draw the material from the local atmosphere. The buildings vary more or less in each sphere, the material becoming more and more perfect in quality and beauty as one rises to higher planes. Upon the lower sphere buildings are constructed of bricks, and some of stone. The brick-making plant is just as necessary as on earth, for the matter is extracted from the atmosphere, carried to great vats where it is boiled, then transferred to the drying chamber, moulded into bricks, and laid out in the open air to harden, very much as on earth. To watch these labourers at work is a liberal education. They are not covered with the usual dust and dirt that one finds on those engaged

in similar occupations on earth, and seem in the happiest of moods, willing and interested in all that is going forward. These workers, though possessed of no intellectual advantages when on earth, developed spiritual faculties, which have made them in many respects superior to those living upon the same sphere.

Materials for wood, stone, glass and metal used in the construction of other parts of the buildings are also procured by means of these dynamos. Visiting a site upon which it was intended to build a house, the construction was shown to the author, and in every way seemed exactly similar to the preparations made for building a house on earth. The red brick dwellings chosen by most of the inhabitants of the third sphere are in some ways more conformable to their taste than any built of superior materials, but the designs of the houses are of greater beauty than those commonly found on earth, more time being given to this branch of the work. Where buildings of stone are used on the third sphere, the dwellers are found to be of a colder and more intellectual type. Habitations are constructed on every plane, except upon the lowest, where the inhabitants are too lazy and degraded to build. Houses are seldom constructed specially for those entering spirit states, this being unnecessary, as a continual exodus to higher spheres is constantly taking place at an equitable rate. Slight adaptations are made to suit the various tastes of newcomers, but if one is unable to find the kind of house required, it may be specially built. No useless work is done, nor are there selfish

beings to require it, above the first sphere, and on the first they are controlled by superior persons in such a matter.

Temples of rare beauty are to be found upon the third sphere and upwards, becoming more and more perfect in their magnificence and beauty, as they are found on the fifth, sixth and seventh, where they are constructed of material closely resembling precious stones, from which radiates light so brilliant in some cases that they may be seen at a great distance. How these are constructed will be explained later in "Life after Death."

Marriage in the Spheres.

There is no such thing in spiritual spheres as marriage, such as we know it on earth, but there is a union of the sexes where a man and woman unite in a bond of affection, and where the sex impulse plays an important part and creates an ecstasy which could not be known without such an alliance. There is no offspring from such a union, unless one speaks of the birth of noble thought and action as such. Man on earth often fails to perceive the important part sex impulse plays in every department of life, for he commonly supposes this instinct to be intended purely for animal enjoyment and procreation.

A conservation and wise control of this energy will produce, even on earth, extraordinary powers in those who act as organizers, teachers, or artists, or in enabling one to rightly appreciate beauty, art, music, and spiritual virtues, far beyond the

man who seeks to gratify his animal propensities to excess. An old and favourite question with men regarding these spiritual unions runs thus, "If a man die and also his three wives, which one will he have in spirit life?" Probably none of them, for it is just likely they have had enough of his company, or it may be he is not deeply attached to any of them. Marriage on earth is often merely a matter of convenience, but where a man is married to one whom he deeply loves, after death they will be united in companionship in spiritual spheres. Sexual relationship of the carnal kind is not practised except by the most brutal upon the lowest spheres of the astral world, and that for only a very brief period, as no satisfaction can be got from it.

Language.

Every language known on earth is found in the spiritual world, but there, as here, the tendency is for people of the same race to congregate together. Intercommunication, however, takes place, and that more readily than on earth, for thought, which is universal, can be freely communicated, and so language does not create a serious barrier. Properly speaking, there are three languages in the spiritual states—that of the tongue, of the head, and of the heart. The first is heard by the ear, the second may be termed telepathy, and the third may be called emotion. When a Chinaman meets an Englishman they converse each in his own tongue, but the words are interpreted telepathically rather than by the ear.

Thought is much more readily transferred on spirit planes than on earth, for here, the soul of man is submerged in matter of an extremely gross nature, whereas in spiritual realms the soul catches a thought vibration with ease. Converse between two who are able to speak each other's language, is much more accurate if they are spiritually attuned to each other, and in such cases language is hardly necessary, the thoughts being more distinct than ever words could be, but where this close affinity does not exist, language is necessary, and where the language is not understood an interpreter is required. The language of the heart is best understood by those of the Love Sphere. On earth men taste something of it by that warmth of atmosphere which can be produced by those who possess an extremely sympathetic and affectionate nature.

Animals.

All animals living in spirit spheres have previously existed on earth. Such have been pets, and love alone draws them into the spiritual planes where humans dwell, otherwise they would gravitate to the astral plane allotted to the souls of animals, immediately below the astral plane. These animals are chiefly dogs, cats, horses and birds, and are found upon the upper regions of the astral planes, and all the other planes up to the fourth. Birds of rare beauty exist on the fifth and sixth, but these are no longer earthly in appearance, but creatures that have evolved to such a perfection that they appear more like jewelled

ornaments. Pet animals are frequently helped to rise from one sphere to another by the love of their masters and mistresses, but there always comes a time when the latter, if they wish to progress, must drop their pets, and unless these creatures are adopted by others they must inevitably return to their own sphere. It is claimed by some occultists, that these animals derive a great benefit from such experiences, and that later they are reincarnated upon earth as evolved animals, or even human beings, but this the author neither accepts nor rejects, having no satisfactory evidence that this is the case. It is upon the third sphere that the largest number of these favoured creatures are to be found. On the fourth sphere birds begin to change their outer covering, such as we know on earth, but are provided with coats somewhat similar to a refined plush, and possess translucent bodies. Dogs and cats are found similarly beautified, having become so refined that a considerable radiance issues from their bodies. Fish of great variety are found in the rivers and ponds, many flashing rainbow tints as they dart about within the crystal waters.

Flowers.

Vegetation begins upon the upper astral plane, and ceases on the sixth sphere, the darkness of the lower and middle astral plane making it impossible for vegetation to grow, while the seventh sphere is composed of a substance so crystalline in its nature that no form of vegetation can there take root. Flowers make their appearance on the second

sphere, and grow in ever increasing beauty of form and colouring up to the sixth sphere. It can be understood how greatly superior the vegetation must be and how perfect the bloom of plants growing in an atmosphere highly charged electrically, free from all winds, and constantly stimulated with brilliant light, where no frosts or rapid changes in the atmosphere occur, and where neither worm nor maggot finds existence. No form of vegetation is propagated by seed, but is brought into being by the action of the mind upon certain states of the soil. Plants may be transferred from one position to another by being carefully transplanted with portions of the soil around the roots. All plants are treated with as much tenderness and care as one might show towards a child, and are greatly loved and most carefully preserved. As one enters a garden of flowers the blossoms turn towards the visitor, so sensitive are they to the influence of spiritual beings, and when approached they slightly extend themselves on their stalks and emit sweet odours when touched. There is a marked difference between the attitude of flowers to certain individuals, for to some they seem to respond with joy, while from others they apparently turn away. It is unusual for anyone to pluck flowers, and those which are commonly seen by the clairvoyant decorating the forms of spirit children, are quite artificial in their nature. A flower, when it grows to maturity, has within it a rejuvenating principle and continues to bloom as an everlasting ornament. This is doubtless somewhat puzzling to the reader who naturally supposes that these plants will rise

into beauty at one season of the year, bloom for a period, and gradually decay. This does not happen, for there are no seasons of summer and winter, and there is no decay to be seen anywhere. The trees are just as carefully treated as the flowers, and no pruning of any kind is ever attempted. It is difficult for the mortal to conceive the natural and rare beauty of the vegetation of spirit spheres, as it has so often been pictured in a kind of frozen rigidity, the very opposite of the reality.

Rejuvenation.

The "elixir of life" was supposed by the ancients to bring everlasting youth to the individual who could obtain and drink it. Beyond death, the ancient dream is realized, for one in spirit spheres who reaches maturity continues to live on at that age. With those who die on earth at an advanced age the matter is somewhat different, for an aged man passes into the spirit world aged in appearance. In such a case they may remain outwardly as nature has made them for some considerable time after death, but with energies fresh and vigorous, for the soul knows no decrepit age. The aged appearance is retained specially by those who wait for the coming of another from earth, and upon the arrival of such a friend they can then decide as to what appearance they wish to present. The speed with which rejuvenation is accomplished differs, but generally speaking is somewhat similar to growth on earth. Commonly one appears younger immediately after death, as the anxieties

and worries of the earth sphere are no longer known. Where a man dies, say at seventy, he may change his appearance to about fifty in ten years by a direct effort of will. Beyond this it will take about the same time to rejuvenate as it did to become aged, that is, the old man, who now looks fifty, will appear as forty in ten years' time, and he may go back gradually to the appearance of one at twenty-five with a further fifteen years' effort, and there he may remain. There is a popular idea among psychic students that a spirit may make himself appear any age he likes, but this is not so. He may, however, project a thought form as a picture of himself for the clairvoyant to see, but he will be unable to change his own soul in such a manner.

Travel.

The usual method of movement in the spirit spheres is by means of walking, but where one is anxious to move rapidly, he may float lightly within a foot of the ground, or, less commonly, rise higher in the atmosphere above such obstacles as houses, trees, etc. An effort of will is necessary to move in this way, and some are timid of rising to a height, for many years after their arrival. This, of course, applies more to the third sphere, where flying is first practised by the mortals who have recently left earth. In higher spheres the practice is much more common and easy. On the first and second spheres walking is the common method of progression, the body being too heavy for flight, but the inhabitants may be helped to

fly by superior guides. Where one has an important visit to make, requiring transference suddenly and with speed, this may be done through space with the rapidity of lightning. Such sudden transits, however, from one point to another, are limited to those who have important work to perform, as the power expended is great, and it is the desire of the higher powers that this energy should be used with economy. This information comes rather as a surprise, for it is commonly supposed that such power is unlimited, and that it may be freely used for the transference of a spirit from one place to another, but such, the author is led to understand, is not the case. These rapid visits from one position to another are also only possible where one has previously visited the goal he wishes to reach, unless he is accompanied by someone who has already made the journey, who can make a link between him and his destination.

Time and Space.

It is a fallacy to suppose that time and space cease to exist in spirit realms, at least so far as the seven spheres immediately around the earth are concerned. Space most certainly exists, and so there must also be time. Time is difficult to reckon in spirit life, as it is of so little importance in comparison with development, for a spirit is only judged to have wasted time if he has not evolved. Day and night do not mark the flight of time, for there is no such division, and the growth of the soul is the principal time-piece of spirit life. One is usually occupied in work of so interesting a

nature that the passage of time goes unnoticed. When one puts the question to a spirit, "How long have you been here?" or "How long is it since you left earth?" he is usually incapable of answering without reference to certain records which he must search, and this greatly surprises the questioning mortal. Mr. A. may have lived in spirit spheres for ten years, and to him it may seem like a hundred, while to Mr. B., who has been in spirit spheres for a hundred years, it may seem as but ten. The difference is accounted for by the fact that Mr. A. is perhaps anxiously waiting for his beloved wife or child to arrive from earth, or is failing to occupy his time profitably, while Mr. B. is so deeply interested in his work that the passage of time goes unmarked. Similar experiences are known to men on earth, who become unconscious of the passage of time until hunger, weariness, or darkness overtake them.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.

He most lives,
Who thinks most—feels the noblest—acts the best.

Distances are of little interest to one who is able to travel rapidly and easily through space, therefore mileage is never referred to, though it actually exists.

Religions.

In the astral world all aspects of religions, good and bad, are to be found, but beyond the second

sphere there is a tendency on the part of all, to hold one universal kind of religion, which might be termed the "Science of Right Living." In the spiritual spheres are to be found people of every race, creed, and colour, but the narrow conceptions which they knew on earth are quickly lost. Religious bigotry is the most vicious of sins to eradicate, and it is easier to redeem men from almost any other sin than this conception that God speaks through one religion alone. Upon the lowest spheres of the astral world are to be found men of the time of the Spanish Inquisition, still intolerantly seeking to force others into their belief, and there, some of them are likely to remain for hundreds of years yet, before they rise to a fuller knowledge of truth, love and justice. Each individual is naturally permitted to worship as he thinks fit, and gravitates to those similarly intentioned, but after passing beyond the second sphere, spirits retain very little of any exclusive faith into which they were born, being able to perceive that they are children of one origin, sustained by the same Power, and blessed with the same nature. Upon the lower degree of the second sphere is to be found the Paradise of the churches, where every denomination is congregated in separate communities. There, one finds a kind of continual Sabbath, where church-going is the chief occupation, but the members quickly learn to rise beyond their narrow conceptions, and move on to a fuller understanding of the laws of life. The prophets and saviours of every religion are to be found dwelling upon the highest spheres, harmoniously co-opera-

ting with each other for the welfare of the human race.

Transition from Sphere to Sphere.

This is a most interesting phenomenon of spirit life, easy to understand if we keep in mind the fact that man has a soul composed of several envelopes or bodies. The grossest of these, which is commonly called the astral, is the body which man uses when he enters into the astral world called the first sphere. After dwelling upon this sphere for some time, the spirit begins to act as a kind of chemical purifier upon the astral body, reducing it in density, atom by atom, by a kind of chemical evaporation, and, thus freed of this gross matter, he rises to a higher sphere in his refined body. This body is further purified on the sphere above and allows the spirit to pass into the third sphere, and so on. Such is the transition from one sphere to another. There is a theory held by certain writers of the Theosophical Society that man casts his astral body as a kind of shell as he passes into the higher spheres, but through many years of practical investigation no such evidence has ever been found. Such fairy tales are unworthy of acceptance, for they are without even the shadow of truth, and the author can only conclude that these took their rise through some error of observation on the part of the earliest teachers of that movement, or that they used them as bogies to frighten children away from psychic investigation. The particles of the astral body are disintegrated before ever the soul can rise, and these are scattered broadcast and reabsorbed upon

the astral plane. The soul in its ascension from the second to the third sphere, or from the third to the fourth, has to be disintegrated, particle by particle, in exactly the same manner.

Reincarnation.

This is indeed a most difficult problem and one which is outside the scope of this treatise. No satisfactory evidence has yet been produced which could be called scientific, either for or against it, although there is much to be said on both sides, but this must be left for another occasion. In the meantime the author proceeds with his investigations, seeking for some evidence for or against the doctrine, and hopes to arrive at a satisfactory decision at some early date.

CHAPTER IX

“ LIFE AFTER DEATH ”

Gradually we may hope to attain some understanding of the nature of a larger, perhaps etherial existence, and of the conditions regulating intercourse, across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent.—SIR OLIVER LODGE, *Presidential Address before the British Association, 1913.*

AN earnest attempt has been made to describe in simple language that part of man which is called the “soul,” defining how it operates within the physical body during life, and how it departs at death. A descriptive table of the first seven spheres has been provided on pp. 158, 159, capable of being understood by everyone, with two maps showing the geographical position of the spirit world in its relation to the earth. With anything beyond these seven spheres the author does not attempt to deal. That there are spiritual spheres beyond, is undoubted, but it is enough at the present moment to discuss that playground of man’s soul where he will function for at least some thousands of years before passing into a more perfect life, of which very little can be grasped by human understanding.

After perusing the descriptive table of general laws operating in these spirit spheres, the reader

may welcome a fuller account of man's life after death. There has been an unfortunate tendency on the part of many writers in the past to explain man's superphysical existence, in mystical and symbolic terms, with the result that people of a practical mind have been quite incapable of understanding such writings, which have often puzzled even those of a poetic or mystical nature. Many of the following glimpses of superphysical states, record actual facts which have been related by spirits possessing minds of a scientific bent, while others have been witnessed by the author while functioning outside his physical body.

It should be understood that the structure of man's post-mortem home is composed of matter no less solid than is this earth, with its mountains and streams, its cities and plains. To the ordinary mind of man this sounds impossible, especially when he is told that these great superphysical continents whirl in space between himself and the sun. Fortunately, scientific minds to-day can very well grasp such a possibility, and the ordinary man need no longer stumble over it, for surely it is no more difficult to accept than was the statement made to man's ancestors that this great physical globe rests upon nothing, but continually whirls in space. That man's spiritual home, after all the doubt and scepticism exercised regarding it, does really lie in the sky overhead is quite true, and that it should be unseen by physical sight, and that the sun's rays should penetrate it, is no more wonderful than that X-rays should penetrate through so-called solid matter. These superphysical continents are

to man's physical senses but as ghosts, while to the inhabitants of those states the so-called solid earth also appears in ghostly form. For some this conception may seem to be too materialistic, but neither for the sceptic nor the poet can the facts of nature be altered. The lowest of these vast planes of superphysical matter lies roughly about 300 miles beyond the surface of the earth. It would be well to point out here, that between the astral world and the earth's surface lies the animal spirit sphere, occupying a space of about seventy-five miles in depth, and lying immediately below the astral world. Within this belt dwell the souls of all animals recently departed from earth, but this interesting sphere of nature must be left for consideration in some future treatise.

The astral plane is extremely gross and solid in its nature in comparison with the more distant spheres. The floor or basement of this plane is composed of solid rocky substance, honeycombed with deep gorges and chasms, in which are to be found degraded human beings who once dwelt on earth. In ancient days, man divided the spiritual world into three parts, hell, purgatory and heaven, but these divisions will no longer serve to explain superphysical states or spheres to the twentieth century mind. By reference to maps 1 and 2, facing pp. 157, 158, one will be able to perceive that there are seven distinct spheres, each quite separate from the other. Man at death enters into one of these, and continues to dwell there, passing from the lower to the higher by slow, gradual evolution, taking some thousands of years in the process.

Around each planet a similar world exists, on which the dwellers pass through a like education. The spiritual worlds of each of the planets unite at the seventh sphere, so that communication can easily take place between residents of one planet and another upon the seventh sphere. Some considerable amount of trouble has been taken by the author, working in conjunction with several eminent scientists in the post-mortem state, to arrive at the approximate depth of the various belts of the spirit spheres and their distances from earth, but it must be understood that these are given as approximate measurements only, and future investigations may lead to a more accurate scale being supplied. The atmospheres of these various planes vary in density, the heaviest being that of the astral plane, called the first sphere, while the most refined is that of the seventh. The substances or superphysical earths of these spheres also vary in density, that which is most gross or solid, judging from this plane of matter, being that of the first sphere, and the most refined that of the seventh. Looked at from the seventh sphere, earth matter appears but as vapour, while the matter of that sphere is to its inhabitants most real.

The seven spirit bodies of man, called by the author “the soul,” are each adapted to dwell upon one of each of the seven spheres; the first or outer soul, called the astral body, being that used upon the first sphere or astral plane immediately after death. In course of time, by a purification of that body through the education of the spirit acting upon the soul, it rises to a higher plane, the second

sphere, and there continues to dwell for some time in its second soul body. There its evolution proceeds, the grosser particles of matter being refined and the soul purified at each stage. It must not be understood, however, that these bodies are cast off like shells or carcasses, such as men throw off at death on the physical plane, for each of the bodies within the soul is purified by chemical action, atom by atom being disintegrated, and nothing such as a shell or a husk is left behind man when he passes to higher spheres, as claimed by some, as his coarser spirit body, or soul, is disintegrated and reabsorbed upon that plane on which the body has functioned.

The matter which goes to compose the spiritual world takes its rise from the physical earth, ascending continually day and night in electrical streams of unseen essences. These essences are produced by chemical action, and are commonly referred to as "decomposition" or "decay," the coarser substances falling as dust upon the earth, while the more refined particles rise in microscopic atoms drawn by electrical currents, which continually ascend from earth up through the various spirit spheres. As these atoms rise, they burst into numerous particles, each of these again disintegrating as they further ascend, until they have reached a refinement which is termed spiritual. The atoms are yet of various grades of refinement, and as they ascend, the grossest of these adhere to the first sphere, the finer passing on to the second and third, and so on to the seventh, each collecting its particular grade of matter as it ascends. Practically these

spheres act as sieves, the coarser mesh being that of the first sphere which catches only the grosser particles, allowing the more refined to pass through and on to the sieves above, the finest being that of the seventh sphere. If one had sight sufficiently developed to see the decomposing process going on within the physical substances of earth, a living chemical flame would be perceived burning within every article, both organic and inorganic, for every substance gives forth atoms of its own particular nature, which ascend and have their place in similar substances on spiritual spheres. It may be good to remember, when one sees precious articles gradually perishing, that these are going to the building of a future home. Millions of tons of matter are thus ceaselessly passing from earth to heaven, and forming vast continents in space. The essences condense into solid masses of substance, and float in space by the operation of similar laws to those which govern our physical planets, those of centripetal and centrifugal attraction and repulsion, which are purely magnetic forces. These celestial continents are built upon foundations no less solid than is the earth, and it must not be thought that they are floating like clouds on a summer sky, without anchorage of any kind. All have permanent places fixed firm and sure, both in relation to each other and to the earth, so that explorers from earth may in future be able to visit these new shores as men have sought new earthly continents, and return with accurate and minute details of their geographical situation, giving their latitude and longitude, and build up such an

accurate map of the heavens that the dwellers on earth may know exactly where their departed friends and relatives reside. Here is a new form of adventure for the rising generation, more exciting than the wild adventures of Columbus or Cook, especially now that men have so nearly completed the geographical survey of the physical globe. This is no fairy-tale or allegory, but a common-sense proposition to men of the future, men who will have to fit themselves by many years of training to understand some of the subtle laws which will enable them to navigate the unknown currents which sweep between these continents in space, and by such labour render a service of incalculable value to humanity. It must be understood that these countries in space, which to-day rise immediately above England, will be there to-morrow; they were in a similar situation thousands of years ago, and there they will be thousands of years hence, for they are interlocked with the earth, and revolve through space together.

Slight displacements sometimes occur upon the lowest degree, or rocky basement of the astral world, and from such movements great earthquakes take place within its solid foundations. Such a disturbance recently happened at the outbreak of the present European War, and continued for some months until an equilibrium was brought about. This disturbance was entirely due to powerful emotions in the minds of men and women on earth, which caused the superphysical stratas to vibrate, producing great rents and fissures, which was accompanied by thunderous noises,

greatly perturbing the ignorant denizens who dwell within the gorges of this rocky region. Such seismic disturbances are temporary, as in the case referred to, where the sudden and violent emotion ceased a few months after war started, and allowed the superphysical sphere gradually to recover its equilibrium. Here we have a strange demonstration of the power of mind over matter, and though that matter is of a superphysical nature, it is none the less real.

Man at death rises by a law of attraction to his appropriate plane, usually that of the second or third sphere. If the reader will refer to the diagram of the spheres on pp. 158-9, he will be able to follow with understanding the size and position of these with their varying degrees. Between each sphere there exists a distinct division. The first and second spheres the author has divided into three degrees, but these degrees are purely artificial, and are simply used for convenience in describing the different forms of life found upon the lower, middle, and upper degrees of the first and second spheres.

Regarding the inhabitants of these seven spheres, it should be remembered that all have once been human beings, have lived upon earth, and have passed through the change called death. Within these seven atmospheres around the earth no angel, god, or devil is to be found, such as are pictured in Oriental scriptures. Something much more natural and infinitely more interesting exists, and that is, the spirits of men and women on their way to perfection. Nor are there to be

found in these realms strange and wonderful beasts, with seven eyes, six wings, three heads or nine tails, such as have been described by many who have professed to reveal the denizens of heaven and hell.

The nearest approach to a devil anywhere to be seen is the degraded man or woman on the lowest plane, and the nearest approach to an angel is seen in the highly developed human being on the seventh sphere. There is no man-made God sitting on a big white throne judging the people, but an Unseen Power, which directs with certainty the most rebellious sinner into the path of perfection and holiness, and which affords the good a continuous and unfolding happiness.

The Astral World.

A man at death, who has lived a worthy life, should rise by a law of his being into the third sphere, but only a limited number arrive there, the majority, with less perfection, remaining upon the first and second spheres. The worst of humans, at death, gravitate to the lowest astral plane, where conditions are most disagreeable. There the atmosphere is dark and foetid, and the inhabitants dwell in rocky gorges, made intensely unpleasant by the emanations from their bodies and by their degraded practices. These gorges vary in width and depth, but they usually measure a few miles in width, and many hundreds of feet in depth. They are natural formations in the rocky strata, the cliffs rising almost perpendicularly around them, thus acting as a kind of prison, from which they cannot



ONE OF NATURE'S DARK REFORMATORIES.

A SCENE UPON THE LOWEST ASTRAL PLANE.

To face p 188.

From a painting by G. Parlbj, under the direction of J. Hewat McKenzie.

escape but by self-purification. (See plate facing p. 188.) Moisture drops continuously down the sides of these cliffs, and lies in large pools and lakes, but others again are quite dry. No vegetation is to be found beyond clumps of fungus and a quantity of dark mould which grows at the base of some of these rocky gorges.

With the object of describing the varying amount of light upon the spiritual realms it will be necessary to make earth sunlight a standard of 100 degrees. Here upon the cliff heights of what we may call the lowest astral plane, there would be about 10 degrees of light, and on the floor of the pits probably about 5 degrees, decreasing to total darkness in the crevices and tunnels which run within some of these gorges, to which some of the most degraded beings resort. The light gradually improves as one rises from the lowest regions to the upper astral regions, where it reaches 30 degrees. These astral gulfs Dante called hell, and described in exaggerated language. He undoubtedly saw these by means of soul projection while travelling in the spiritual spheres, but they might more fitly be named nature's reformatories. Nowhere are fiery furnaces to be found, but magnetic fires which burn within the souls of every living being were doubtless seen by Dante clairvoyantly, who imagined them to be torturing fires of God. There are also certain electrical disturbances in the atmosphere which may have led him to imagine fiery darts sent from heaven to plague the wicked inhabitants. Since Dante's day man has learnt that such infliction of suffering is purely

artificial and valueless as a remedy for sin, and that the descriptions of the Inferno were but vivid imaginations, partly due to Dante's religious training, which coloured all he saw.

These natural pits have steps cut in certain places upon their rocky sides to enable the inhabitants to rise and escape when thoroughly sick and tired of their environment and of the practices which have kept them there. The manner of entrance into the lower spheres immediately after death is partly natural and partly artificial, for by a law of attraction and gravitation, souls of a degraded order naturally enter these realms, guided by spiritual beings unseen by them, yet none the less capable of controlling their movements, who guide them to that particular reformatory most suited to their needs. These poor souls are not all herded together, but are placed with those of like tastes and failings, for like attracts like, and they exercise upon each other a highly profitable influence, which, though painful, is corrective. Within their limited space they are allowed considerable freedom to live their lives of debauchery and vice, until they become thoroughly sickened of such vices, and learn by bitter experience that sin or wrong action brings its own punishment. Once they begin to realize this fact, remorse seizes them, and they seek a means of escape from their horrible surroundings, which can only be found by personal effort, by climbing the rocky walls that surround the pit in which they dwell. This is no easy task, for the rocks are practically perpendicular, and the body in which they function is so gross

that gravitation affects it, holding it down to the base of the pit. By strenuous effort and diligent search they at last find a particular spot from which it is possible to make the ascent, and after many attempts reach the cliff tops. There they are met by capable guides, who take them in hand and help them to reach happier surroundings, where they are taught the laws of life, and how they may bring their actions into conformity with true happiness. Spirits within these spheres of correction are truly in hell, a hell of their own creation, where they must remain until they sincerely desire a different kind of life. In the case of some, long weary years are required to accomplish this, but in others, the medicine received quickly works a cure. The average length of time spent in nature's dark “ house of correction ” varies considerably, but, speaking generally, from one to twenty years is probably about the average time necessary to educate the spirits, and allow them to pass on to the second and higher spheres. There are some, however, so steeped in ignorance and vice, and so dead to higher human instincts, that they lie upon the lowest level for hundreds and even thousands of years. In these worst cases, spirits have sunk so low that consciousness seems for the time being dormant, and when they ultimately reach a higher sphere, they look back, as upon a painful sleep, on those long years of incarceration in the bowels of the astral plane.

The author had brought to him one unhappy soul who had lived a most tyrannical and debauched life on earth, and whose name in history

in the early Christian era is notorious. This man seemed more dead than alive, and when asked why he did not make an effort to rouse himself from his unhappy state, replied, in sad and hollow tones, "All may rise, but for me there is no redemption." This case is most unusual, but not without hope, or these dark prisons might well be termed the hell which Dante described, as having written over its portals, "Abandon hope all ye that enter here."

An explorer of such regions was asked if he could tell approximately what numbers inhabited the lower spheres of the astral world, and his reply was, "I do not know, nor is there anyone who can tell, but the number is considerably greater than the population of earth. They are to-day, however, considerably smaller in numbers than in past ages, when men from earth were more degraded, but they are far in excess of what they ought to be considering the world's age and advancement. If man was taught on earth something of his true parentage, that he is indeed of Divine origin, and not a crawling worm, and was shown the possibilities within his soul to rise into a degree of perfection, even while on earth, these gloomy caverns would not find so many occupants. We have great hope that Spiritual Science will stimulate and ennoble men in the near future, and do something towards limiting the numbers who constantly arrive here."

With the object of supplying some accurate details regarding these lower spheres, a number of able spirits assisted the author, who was shown scenes from spirit spheres projected upon an astral

screen. These pictures consisted of actual occurrences taking place at the time they were shown, and were produced by the help of many spirits. While these were being shown, an explanation was supplied by one advanced spirit from a higher sphere, who has worked in co-operation for some time with the author. It will only be possible to give a very brief sketch of some of these strange incidents of the state of man after death. Most disagreeable pictures were shown of the rocky astral spheres, where were congregated the souls of men and women lost in shame and misery, seeking satisfaction in practices of the most degrading kind. Some were shown huddled together like flocks of sheep, and seemingly quite as frightened. A herd of these was shown in a pit measuring some two miles in width. The atmosphere, though dark, was sufficiently illuminated to show in outline the surrounding cliffs which towered high overhead. Near the centre of this rocky gorge lay a dark cloud, considerably denser than the surrounding atmosphere, which rose as an emanation from the bodies of a number of men and women standing closely huddled together. This cloudy matter did not pass off as vapour would from the bodies of a flock of sheep when huddled together on a wet day, but hung amongst them as a cloud will sometimes hang about a mountain top. Probably one hundred and fifty spirits stood thus huddled together, their bodies in some cases looking perfectly black, while others were slightly luminous. These wretched creatures in this particular vault were quite unable to see each other, but were dimly con-

scious of each other's presence. Most of them were even ignorant that they had passed through the change of death, and acted very much as people act who walk in sleep. This inability to see, was due to the deadened state of the organs of sight, which kept them practically blind and in darkness, so that if one of them wandered away some little distance from the others he only gravitated to them again by a kind of magnetic attraction. Occasionally one would creep out from the crowd, and after reaching a short distance would stop, look around, and then, as if frightened, would dart back again into the middle of the group. After months of this kind of existence these spirits begin to awake to their surroundings and, like sheep, will wander away one by one from the crowd, returning to it at continually wider intervals, only to leave it again, a fuller consciousness gradually asserting itself, and a steady improvement in the power of vision taking place. When separated from the crowd, they perceive the light from above, and endeavour to reach it by clambering up the rocks. Several of these who had detached themselves were seen climbing the surrounding cliff at various altitudes, seeking a means of escape. Rising higher, by great effort they entered an atmosphere both light and pure in comparison with that which they had experienced below, and a desire for still better conditions sprang up within them. The memory of their wretched state and the company with whom they had been associated so long became repulsive, and spurred them to further effort to reach the cliff top which towered overhead. In these efforts to rise, they fell

from giddy heights again and again, but without receiving any bodily hurt, though greatly hurt in spirit, and undergoing agony of mind. These, as they fell to the cliff base, reminded one of caterpillars mounting the rough bark of a fruit tree, falling back again and again in a vain attempt to reach the leaves or the fruit above, but rising each time still more determined to reach the goal. The efforts to escape gradually produce a striking improvement in the bodily appearance of the spirits, for their bodies and clothing while with the crowd presented a black, dense appearance, but after several real attempts to climb the cliffs these became considerably lighter in weight and colour. After long and anxious effort they at last found a way where steps had been cut in the rock by thoughtful hands, and this giving them a better footing, they finally reached the summit. These rocky gorges communicate with each other by narrow passages and tunnels, which are seldom used by spirits, thus each gorge is practically separated from the others on that account.

It may be asked why helpers do not enter these gulfs and show those who desire to leave a way of escape. There are several reasons why this is not done. First, it is prohibited by the higher minds who control these spheres, who will not allow a soul to be helped until it makes a real effort to help itself. Secondly, the effort made to find an exit purifies the soul, and awakens it to that consciousness which is necessary before a higher spirit can make its presence known. One such spirit instructor volunteered the information that it was difficult to

find controlled and wise helpers who would not seek to assist the escape of residents prematurely by entering these pits in their anxiety to help them. They had learnt through long years of experience that until one is fully ripe for help, proffered service is often a hindrance, and to bring any out of the reformatories before their time is unwise, and disastrous to helpers and helped.

Sexual Indulgence.

Another gorge inspected was devoted to beings whose lives had been given over to excessive animal lusts. The picture here described is of such a bestial character that those of a supersensitive nature may prefer to leave the next few pages unread. The author, however, believes the subject too important to be omitted, and therefore supplies a few details of what life in spirit spheres offers to those whose lives on earth were wholly centred on the things of the flesh. Reformatories for the correction of sexual vice are very plentiful on the lowest sphere, for such actions lead the human family into the most degraded depths of the spiritual world.

Within the shadows of a wide and deep gorge lay a large lake, from the black water of which emanated a heavy, steam-like moisture, with a stench similar to that which proceeds from a cess-pool. Its size was about a mile square, and dotted over its surface were to be seen a number of human heads in pairs. On the banks stood a man and a woman as if about to enter the water together, but the woman seemed loth to do so, owing to the

disagreeable odour which arose from its surface as it was disturbed. Both seemed of middle age; the man's face was sullen and brutish, but the woman was horrible and ghastly in appearance. Her jaw had dropped on one side, so that her chin rested upon her chest, and the mouth stood wide open. The eyes were lustreless, like those of a dead fish. The face was the face of dead flesh, and the hair fell over it in loose and careless wisps. The woman stood irresolute, as if wishing to turn away, but the man ultimately prevailed upon her, and together they entered the pool. Several of the older residents, standing some little distance off upon the bank, jeered, and one, pointing his hand towards them, said, with a scornful laugh, “ Ha ! these poor simpletons imagine they can play the old game of earth here. They will soon realize that such hunger goes unsatisfied in this dead world.”

At the edge of the pool lay a woman with her head upon the bank, sick and groaning and asking to die, for the vapours in which she lay seemed as if they would choke her. No one offered her help, for all were too self-centred to give her a thought, and anyone whose compassion could be aroused at such a sight would have been too good for such a place. Compassion does sometimes arise, but it is a sign of reformation, and when it appears, that one is ready for a higher state.

The Drunkards' Pit.

A dwelling of drunkards was shown, where men and women were congregated in varying stages of dejection and filth, and where the craving for drink

was felt more or less keenly. Some who had been there for years were beginning to lose the desire for alcohol, and occasionally interested themselves in others around them. In course of time this awakened interest would lead them also to a happier state by lightening the spirit body, and enabling it to scale the cliffs which kept it prisoner.

Attention was called to one woman who was walking to and fro, demanding from others how she might return to earth, swearing that if once there she would be able to find her thirst for drink satisfied. Some laughed, telling her they believed it was possible to get there, but by what means they did not know. Learning of the possibility, she became more and more determined, and the higher watchers helped her to the accomplishment of her object, seeing that only in this way would she learn her lesson. It is commonly supposed that evil spirits of a low order can leave their spheres whenever they feel disposed, and haunt the neighbourhood where they once lived, but this cannot be done without help from others who know the way. When such visit the earth, they are actually unconscious that they are being helped to accomplish their purpose, as the guides who assist them are unseen by them, owing to the fact that these guides function in a body less dense, and so are invisible to their sight.

The bodies of spirits living upon the astral planes are of such a dense nature that gravitation affects them, and so they are afraid to visit the earth by flight, even if they knew how to journey there. Tippling Nell, the drunkard to whom we

have referred, found herself one night upon the earth near her favourite public-house, but how she managed it she could not say. She arrived at “The Red Lion” about 9 p.m., just as a poor, hard-working charwoman entered for some refreshment, determined to have one drink and no more. Here Nell was left by the guide who had assisted her to earth, and who knew how and where to find her again when required. Now began a drama similar to many that are enacted not only within public-houses, but in many homes and places of business, though realized but by few. How could Mrs. Brown, the charwoman, quietly sitting in the bar, know that one from spirit spheres stood beside her? She was totally ignorant of the fact, and altogether unconscious of the latter’s power to influence her actions. Mrs. Brown had half-a-crown in her pocket when she entered the bright and comfortable public-house where she intended to spend but a few moments, as she knew her children waited at home for something to eat. She did not leave, however, till eleven o’clock that night, when her funds were reduced to a few pence, and when she was incapable of walking straight. Meanwhile, the unseen occupant of the saloon, had endeavoured to enjoy by proxy the alcoholic drinks taken by Mrs. Brown, but although Nell tried again and again to gain satisfaction in this way, each drink taken by her victim only tantalized her the more, and though she haunted the public-house for days and weeks, she never once secured that pleasure which she had so long anticipated. Wearied by her effort, she began to hunger

for the company of those whom she had left in the spiritual world, where she was able at least to see and communicate with companions, for here on earth, to her surprise, the people completely ignored her, for to them she was non-existent. Her wish was quickly gratified through the agency of her unseen guide, who assisted her return to her lowly place in the heavens. When Nell had settled again in her rocky gorge, she sulked for some time, and more and more held herself aloof from her companions. Sitting thus alone, her mind wandered back to her early days on earth when she was a child. She remembered her mother's cottage, and the clean and happy life she lived there, and comparing it with her present filthy surroundings and her degraded friends, she wished that she might be a child again. How long this mental agony continued it would be difficult to say; probably weeks and months elapsed while she sat in this state, until the feeling of disgust became so powerful, that she determined to make an effort to free herself from her surroundings. With this object in view she diligently sought a means of escape by the only way that seemed possible to her, by mounting the rocky walls of her prison. After long effort she at last scaled their precipitous steeps, and was met at the summit by one who to her ignorant eyes seemed an angel. Grasping the extended hand held out to her they rose together into the atmosphere, Nell surprised at the lightness of her own body, which until then she had scarcely observed, but which had gradually been purified during the months of mental suffering she had en-

dured. After travelling for some considerable distance, they presently drew near a country most beautiful to her eyes, and she longed to ask questions from her spirit companion. No encouragement to speak was given, but by some means she was able to recognize that the intentions of her companion were good, and that she was being taken to friends who would be able to help her to begin an entirely new life. Drawing near a little cottage situated on a hill-side, they saw one approaching, who seemed to Nell to be her own mother. In a moment she found herself weeping in her arms, while her guide who had brought her thus far in safety was no longer to be seen. This typical incident in the translation of souls as they rise from dens of sin and ignorance to higher spheres of light was an ascent from the lower to the upper astral plane, passing through the middle degree.

The question may be asked, “ Why should such temptation by unseen spiritual beings upon mortals, as mentioned in the above incident, be allowed ? ” First, it must be realized that no spirit can force a mortal to do what he does not wish to do ; and secondly, the temptation offered is exactly similar in kind and degree to that which the mortal has to face from his own fellow-creatures.

A Hell of the Epicureans.

The author was greatly interested in one group of would-be aristocratic souls who lay around in the centre of a large lake of warm water, endeavouring in this way to isolate themselves from those

whom they called "the common herd," people who on earth practised similar vices to themselves, but who were limited in wealth, and so unable to gratify their whims to the same extent. The vices of the poverty-stricken herd had kept them poor, and sick and ugly, but the others, by means of their riches, had managed to cloak the results of their sins from the outer world.

Some of the proud and degraded aristocrats had passed through Universities on earth, and had received what is termed an expensive education. Wherever they moved they picked up vicious practices, and left an evil trail behind. Their whole lives had been spent in trying every form of sense gratification, and they were extremely bored by everything on earth except virtue, which aroused within their dilettante natures sarcasm, fury, and hate. They considered it a real disaster to meet anyone of a virtuous character. Here these aristocratic souls were relegated to a muddy bath in nature's reformatory.

The author makes no attempt to describe the mental suffering, which all residents experience before rising from these low spheres. A pen infinitely more capable than his, is necessary to describe the agony of remorse, the ghastly fears, the awful soul efforts that all must undergo before a purified state is reached. These inner states of the spirit are left to the imagination of the reader, as it is the author's task at present to describe chiefly the outer framework of the spiritual spheres, and some of the laws governing life therein.

The Middle Astral World.

The conditions of life upon the middle astral, are considerably less objectionable than those of the lower plane, owing to the fact that the light is much better and the habitations very similar to those of earth. The light varies on the lowest plane of the middle astral from thirty to fifty degrees, so that the upper plane is illuminated with light equal to one-half the power of earthly sunlight. Water is found in greater abundance, and the landscape is broken by low hills and large lakes, and a green carpet of moss is found in some places, which from a distance has the appearance of grass. This moss, however, is the only kind of vegetation to be found, as grass and trees are unable to grow, probably owing to the lack of light and the poor nature of the soil, which is of a character similar to shale or slag. The atmosphere is peculiarly moist, and has a tendency to produce a slime upon the outer walls of the dwellings in some parts. The buildings are congregated together in large cities, so that one may enter a town and walk through streets of houses built after the pattern of earthly dwellings. The superior spirits who govern the states on the middle astral plane, seek to keep them in every way similar in appearance to earthly conditions. The purpose of this will become obvious to the reader as he proceeds. The author has on several occasions entered these spheres when out of the body, and has been particularly struck with the similarity of the structures to the buildings known to him on earth. Here

were found streets of working-class houses of a jerry-built type, with slums and tumble-down buildings in a state of disrepair and ruin, while other localities presented a more respectable appearance. One feature of this purgatory or paradise, whichever it may be termed, for it is both, was the marked absence of children from its streets and dwellings, for only on very rare occasions did one find a child, and none below the age of ten or twelve years.

Let it be understood that the description here given of the astral plane applies only to that portion immediately over the British Isles. The appearance of architecture and life would be altogether different in the same plane over India, China or America, for the inhabitants on each of these spheres create their own environment, and it must not be thought that Red Indians, for instance, would build cities and houses of European character.

The spirits upon the middle astral are much less debased in character than those of the lower planes, being men and women suffering from less sensual vices. Many are of a selfish or vain disposition, sometimes deceitful, ill-natured, lazy, gluttonous, or bigoted, too good for hell and too bad for heaven. The length of years spent here varies considerably, as it does on the lower and upper planes, but if an average length of time may be given, five to ten years would probably be sufficient to tire them of their evil practices and teach them the folly of their ways. Some, however, are so well satisfied with conditions on this sphere that they imagine it a desirable heaven, and would

continue to reside much longer, were it not for the elevating and encouraging influence of spirits of a higher order who visit them, these being not only teachers, but relatives and friends who have themselves advanced, whom the middle astral dwellers once knew on earth, and between whom their still exists a bond of love or interest. By such an influence they are drawn upwards, and without it many would be very slow in attempting to rise above their dull surroundings.

The guides and overseers of this sphere endeavour to gratify all the whims of the residents, so that one might say it is a kind of paradise for them for some time after their arrival, and at first they imagine they are in heaven, a delusion which does not long continue. Here we may find the lazy man whose highest ambition was a week of Sundays, the vain woman who lived only for dress and flattery, those who lived for power but were ignorant of how to use it aright, and those who hungered and schemed to enter society, but who were incapable of knowing how to make themselves fit for it, and here also may be found some good old stock of blue-blooded parentage, who had a name, but failed to develop corresponding virtues. Some actual cases may now be given, to enable the reader to understand something of the life on these planes.

The Retired Policeman.

In one of a row of respectable-looking suburban houses, similar to those occupied by the better working class, with bay window, two rooms and kitchen

on the ground floor, and three bedrooms above, with a little space for a garden in front and one behind, some dwellers are to be found. The house can only be distinguished from the others on the right and left by the number, for the brick structure, the brass knocker on the door, the paint, and even the curtains in the windows are all very much alike. The only difference between such a street and one on earth, is the marked absence of any traffic, for here come no milk vans or newspaper boys, with a rattling of tin cans and noisy cries, for their commodities are not required. The house that our attention is directed to is tenanted by Mr. Bates, who on earth was a police constable, and with him dwells his wife, a highly-respectable woman, once a domestic servant, whose whole life was devoted to polishing, dusting and scrubbing from morning to night, both before and after her marriage. Both arrived in the middle astral plane within a year of each other, and came to reside in this dwelling, finding in it exactly such a house as had been their highest earthly desire. While in the police force, Mr. Bates' greatest ambition was to put in enough time to gain a pension, and retire as the keeper of some club or institution, where he only needed to have the keys brought out to unlock the doors in the morning and close them again at night, with nothing to worry him either in the way of hard work or disturbing thought. Here, in this astral world, he has been living a "year of Sundays," and is still thoroughly content, occasionally chatting with his next-door neighbour in his shirt sleeves, but not even troubling to explore the surrounding

neighbourhood. One day, while talking with this neighbour, an old man came down the street wearing a garment which showed him to be a traveller from some other region. Stopping in front of Bates' door, he smiled, and asked if he might come in for a chat. Bates paid no attention to his remark, but went on speaking to his neighbour, and as the old man continued standing, waiting for an answer, Bates looked up, eyed him for a moment, and then said to his neighbour, “This is one of them bloomin' missionary chaps, ain't it? Why, I thought those coves wouldn't be wanted 'ere. What can they do now that we've passed into 'eaven and are 'appy?” Then, turning to the old man, he said, with a grin and a wink to his neighbour, “No, old chap; we've no bottles or old clothes to-day.” The traveller, without a word, passed quietly up the street and stopped at a door some little distance away, where an old couple stood. Entering into conversation with them, they welcomed him very differently from Bates, and together they retired indoors, for they had important questions to put to their visitor. They had been living for some considerable time in this villa, and had grown weary of it, and had begun to question one another as to whether the life they now experienced was worth living at all, even though they had got exactly all they had asked for, comfort, quietness, and freedom from worry. Undoubtedly they had been somewhat selfish in their desires, but had now realized how limited was the life they had imagined would bring lasting happiness. The old man told them of a greater

and grander life, to which they listened with deep interest, asking many questions, and that night, while they lay asleep, they both passed into the second sphere, accompanied by messengers who heard the prayers which they had offered together some few hours before. Strange and wonderful is that elevating force in life which compels the human soul to progress.

Sleep is not at all necessary to any spirit on any sphere, but the inhabitants of this particular paradise have become such automatons that they feel sleep to be a necessity of their existence, so ingrained has the habit become. Later, Mr. and Mrs. Bates will pass on higher, when they grow tired of the monotony of their present existence. It may even happen that one will go before the other, for many a natural divorce takes place between married couples where one wishes to advance and the other refuses.

Vanity Fair.

Another paradise on the middle astral plane was examined, where a large building was found devoted to the use of a colony of vain men and women who lived for one object only, to dress in order to win flattery from others. Here was a room of lofty dimensions, with windows on all sides, and mirrors lining the walls from floor to ceiling. By each window stood a dressing-table, with a large wardrobe on the right and left loaded with rich garments of every description. Upon the dressing-tables stood every variety of beauty make-ups that the mind of the most vain could

imagine, and with the exception of a few chairs no other furniture was to be seen. Presently a number of women entered the room and began dressing, until at last there were upwards of fifty, each busily occupied with her toilet. A chatter of conversation was heard, but the substance of the remarks seemed to be entirely devoted to their personal appearance and inquiry by one and another as to how they looked in their new dresses. Any number of these to order were provided for the asking, so that all could easily vie with each other. The question was continually asked on all hands, “ How do I look ? ” and was only answered by the question, “ Oh, how do *I* look ? ” for no one would gratify the other’s wish and offer praise, so greedily did each seek this for themselves. Their whole time was occupied in robing carefully and then passing out on to the boulevards, where they met over-dressed fops of the opposite sex, whose tastes were all of an exactly similar kind. Returning again to their saloon, they disrobed, rested a while, and re-robed in fresh garments, varying the round with an occasional visit to a concert-room or theatre, where people of a similar nature acted before them, all with one object—to secure applause.

One woman of about thirty-two years of age, named Vera, rather handsome in appearance, had just left the dressing-room with the object of spending an hour in the company of others. She was gorgeously attired and carried a sunshade, though such an object was of no service in a world where no sun shines. She had been a resident in this home for six months, and was beginning to

weary of its vanity, and at this particular moment felt extremely irritable with the number of questioners who had put to her within the last hour that monotonous query, "How do *I* look?" She felt in a rebellious mood and somewhat sick of life as she went out. A man approached—one like herself in aims—who had spent all the morning in his gilded cage labouring to find a tie of the proper tint to match his silk stockings. He adjusted his monocle and bowed to Vera, asking with a vacant smile, "Well, ducky, how do I look?" Poor Vera! Again it had come. This, she felt, was the last straw, and placing her face suddenly close to the questioner, she replied with great emphasis, "Rotten!" It acted like a blow of the fist in his face, for he started back as Vera turned on her heel and rushed to her dwelling. Entering the mirrored saloon, she cast her outer garments one by one on the floor, kicking them violently under the dressing-table. Before the mirror she wiped away the paint and powder, and revealed her own face again. Several of her companions entering remarked, "What a guy! what a fright!" driving the wretched woman from the saloon to her private room upstairs, where she could be alone. Here she began to ponder over her present life, and her past one on earth, and to despise herself for the empty life she had led, and thus brooding became more and more miserable. Her agony increased as her past actions rose vividly before her, until at last she broke into tears and moaned out regrets, beseeching God, if there was such, that she might have a new start in life. Many

days passed while this tragedy of the soul proceeded, but she was quite oblivious to the flight of time. Her prayer for another chance was uttered with such sincerity that it seemed to create a disturbance in the atmosphere immediately over her head, and presently, to her astonishment, her sister Alice stood before her. Somewhat frightened at the appearance, she said, “Why, Alice, how is it you are here? I thought you were dead. I am quite aware that I am supposed to be dead, but what brings you here?”

“I heard your call,” said Alice, “and came to help you, now that you are willing to be done with these stupid vanities that have been your downfall. I would have helped you sooner, but could not, so self-centred were you in the things of the senses. If you really mean to give them up and live a sensible life, I will help you to return to your children, who are now in the care of our old mother on earth.”

Vera was startled, and looking earnestly into her sister’s face, said, “Is it possible that I can see them, Alice? Can you help me? I have been such a fool, I know, but do forgive me, and I will endeavour to do better. Take me, if you can, from this wretched place, for the people are more like dolls than human beings. I know I have been one of them, but I am heartily sick of it all, and am prepared to wash and scrub the floors and spend my days in the most menial service if only I can escape from it.”

While this scene took place, the soul of Vera gradually underwent a change, her body became

brighter, especially during the latter part of her tearful remorse, and Alice, stooping down with a happy smile, took her sister in her arms, and together they rose into the atmosphere and disappeared from sight, passing into the second sphere where the sister had her home.

Vera's absence was noticed but for a few days. A question, a laugh, a shrug of the shoulders, and her companions ceased to discuss her, and she was soon forgotten as one who had probably found her way to some new pleasure centre; only a few wondered if she was one of those who had escaped to the higher spheres, which rumour claimed existed.

The House of the Harpy.

The author, travelling on one occasion through the middle astral plane, visited a city which had almost fallen into ruins, the houses on the outskirts being quite impossible of habitation, for only the walls remained; others in a better state of repair, were inhabited by people of a type such as might be met with on earth in slum neighbourhoods. The atmosphere of the place was disagreeable, and in the deserted streets from time to time one could perceive what appeared to be the dead bodies of new-born children in various stages of growth. Entering one of the houses, these baby forms were everywhere to be found, let into the walls, lying on the floor, and upon the beds, so that there seemed to be no place within the rooms where one could sit down without seeing these strange creations. In these homes lived women whose lives

on earth had been devoted to the procuring of abortion, and who had to suffer the annoyance of having these baby forms continually kept before them by unseen spirit operators. Before sitting down it was necessary to remove them from the chairs, and they frequently cast them out of the windows in their desire to be rid of them, but no sooner was this done than the forms were returned to the old position, for unseen eyes were always watching, and brought them back as speedily as they were got rid of. These were artificial creations used by higher spirits as object lessons to awaken the conscience, and arouse these women to the unnatural enormity of their past evil practices. This irritating lesson seldom failed to bring them to an understanding that what they believed was dead and unknown was in reality alive and known to all.

The Upper Astral Plane.

Those who have been dwellers in the dark and rocky gorges of the lowest astral, and have at last arrived on the upper astral plane, find a brighter state of existence, where life, though far removed from the joys of higher spheres, at least supplies conditions more suitable to human beings. This plane is a school of probation, where by earnest application, minds are educated, spirits are purified, and the inhabitants can fit themselves to become worthy of association with spirits of a nobler order. Work which they are capable of performing is allotted to them, often tasks of a very menial order, and by means of these they receive from their

teachers instruction in the art of right living. Some attach themselves to organized bands of a higher order, who seek to help the dwellers of earth, or who visit astral planes immediately below them with a similar object. The work, though difficult at first, becomes deeply interesting, until, after some time, they are loth to leave it, so happy are they in their new occupations.

Pet birds and animals are here found in small numbers, and vegetation also begins to show upon the higher reaches where the light reaches nearly seventy degrees. Shrubs and grass are somewhat indifferent in colour, being of a brownish-green. The surface of this plane is considerably varied; hills range to a height of about 500 feet, and rivers of short length rise from springs and run into lakes.

Immense hospitals are to be found in the upper reaches of these spheres, to which many are brought who have just died on earth. Some of these weary ones continue to sleep for months before returning to consciousness. These hospitals are supervised by doctors, assisted by kindly nurses, who watch over their sleeping patients with great diligence, making preparations for the moment of their awakening, so that friends and relatives whom they can recognize may be at the bed-side to welcome them. At the present time, thousands of soldiers, gathered from the battle-fields of Europe, lie sleeping in these peaceful hospitals of the soul, and many sailors also, who have recently met a watery grave. These are provided with separate establishments from civilians, as the treatment required at first is somewhat different.

No adult at death, whose proper home is in the second or third sphere, ever goes directly there, but is brought to the upper astral plane for a time, as a direct journey to the higher spheres would be too severe a shock for the spirit. The inhabitants upon the upper astral do not congregate together in cities such as are found on the plane below, but dwell in small communities. The houses are simple in style and small in size, for here all tendency to luxury of any kind is avoided, the principal idea being to train the inhabitants by a Spartan-like system of life.

Second Sphere.

On the second sphere the conditions of life are still further improved, the light ranging from seventy degrees on its lowest plane to ninety-nine degrees on its highest, which is practically full sunshine. Vegetation is still somewhat poor on the lower planes, but improves gradually on the upper. Flowers of an extremely commonplace variety are found at the lowest degree, lacking in colour and perfection of form, but these improve very considerably on the upper reaches. Pet animals are more numerous, and the singing of birds is frequently heard. Many who come to dwell here after death find this sphere a very desirable spot, for it offers a great improvement to the physical state of earth, as the atmospheric conditions are stable, and the temperature warm and pleasant.

On this sphere are to be found the headquarters of every religious organization known on earth, with churches and flourishing congregations served

by ministers who still preach their favourite doctrines. This rather applies to the lower planes, for on the upper practically nothing of this sort is to be found. The congregations are considerably greater than on earth, but this is not due to the larger numbers attending church, but owing to a much more limited supply of both churches and ministers. Those who are allowed to preach are carefully selected by wise overseers, and only such as are fit to be teachers of advanced truth are permitted to occupy these posts. They are men of developed character, capable of understanding the natural principles within their religion, and blessed with a loving disposition towards all men. These various bodies are not allowed to separate from each other, but wherever a community is established of any size, the various churches are clustered together and compelled to exchange many visits. One distinguishing difference between churches of the second sphere and those of earth is, that while in the latter, pastors impress upon their congregations the necessity of increasing their attendance at services, the former seek to instruct their congregations to open themselves to the divine influx of spiritual life from higher spheres, and to become less dependent on such ministrations. From time to time the pulpits are occupied by spiritual instructors from the third and fourth spheres, by whose help the people rise from narrow conceptions of God and the Universe, and are instructed in a natural religion. Some interesting facts might be given did space allow, to show the surprising position of some of the leading

dignitaries of the churches, who on earth were considered of enormous importance, but here have to take a very lowly place.

A visit was paid to a large institution standing in a beautifully cultivated park, surrounded with high walls. Within this lofty building, rows of small rooms were found, in each of which lived isolated patients. In one room sat an old man with an innocent and self-satisfied look upon his face, reading a religious book. His conversation to any visitor allowed to see him, was somewhat as follows, “ Ah, my friend, I am pleased to meet you, for the Lord has sent you my way. I see you are not one of us. You are of all men the most unfortunate, for unless you live within these sacred walls you cannot know eternal peace, for here we live the life of the blessed, earned not by our own efforts but through the virtues of another. I perceive you are an Englishman, therefore the opportunity has been yours of learning the absolute truth by which your admittance to these heavenly states would have been secured. Praise the Lord ! my dear mother showed me the necessity for forming deep and impregnable convictions at an early age, and I early learned to reject the temptation that others fall into, of building their lives upon the empty conclusions of reason. But for this inflexible determination of mine to rest upon the sure and certain statements of God revealed in His Word, I might have been dwelling with those unhappy souls who refuse the truth which I so earnestly on many occasions proclaimed to them. Now I have the peace and satisfaction of knowing

that I was right, and they will have an eternity of time to perceive their error, and to realize the folly of rejecting the gift which would have cost them nothing to accept." His keeper at this juncture entered and took him by the hand, and led him out to the garden where several others wandered about suffering from the same disease, but all equally content with their lot. This man on earth played a prominent part in religious work, leaving wherever he went disturbed minds and casting a monstrous shadow which caricatured the divine principles of life.

Many schools and colleges are to be found on this plane, established for the education of the people, and from these a steady stream of enlightened souls goes forth to visit the earth in an endeavour to free the minds of men from the many superstitious ideas which there hold sway.

Third Sphere.

That natural life of the soul which man ought to inherit immediately after death, were he to live in more harmonious conditions with the law of his being while on earth, is to be found on the third sphere. One finds there a state of life far superior to that of earth, though in some respects it is singularly similar. No one can enter this sphere who has not been purified from those weaknesses which cause so much harm and discord upon earth, and thus the companionship is of a very agreeable kind. The name "Summer Land" is most appropriate, for the fullest sunlight shines upon the mountains, streams, valleys and lakes of this delightful region.

The light ranges from full sunlight, 100 degrees, at its lowest point, to 110 degrees at its highest. Children in all stages of growth are found, especially upon the lower plane, many of these living with their own parents, while others await them, meanwhile remaining in the care of relatives, friends, nurses and instructors. The little ones who enter spirit realms in babyhood, grow up with a beauty strangely different from that found in children who have lived some years on earth. There is a purity and sweetness in the former sometimes lacking in the latter, but the earth child has other compensations.

The homes on the third sphere are very similar in appearance to those of earth, and are scattered amongst gardens of great beauty. The tendency is to dwell together in family groups. There are no cities, for the people delight in rural surroundings, and derive much benefit from this association with nature. The houses vary very little from earthly models. One would have thought that in a land where rain is never found, sloping roofs would be unnecessary, but here the great majority of the houses have such roofs, which leads one to suppose that the eye, so long accustomed to a design of this kind, looks for it as necessary to its correct appearance. Broadly speaking, the houses on this plane are constructed either in composition stone or in brick, but more generally the latter. The brick-work being of a warm red colour gives an extremely pleasant aspect when nestling amongst green foliage, and probably for this reason is more generally adopted. The influence of colour is a most important

one in all superphysical states, especially from the third upwards, and all tints are selected with the utmost care, with the object of influencing those in their immediate neighbourhood. Much of the clothing is also chosen with the same object. It is noticeable that spirits with intellectual aspirations usually select the stone buildings as their dwellings.

Occupations on this plane are much more varied than on earth, and everywhere there is a delightful activity, very different from what one is led to imagine from the stories which purport to describe heaven. Here one finds an absence of all rush and bustle, everyone taking time to enjoy life and entering into such work as they select with deep interest. No one is ever in too great a hurry to stop and help or entertain a fellow-creature. A gracious familiarity exists between all the residents, but through it all there runs a charming privacy wherever it is desired, for all are willing to accord to others that which they desire for themselves.

One of the first things that strikes a visitor to this sphere, is the absence of shadow, the light being of a peculiar nature, illuminating an object on all sides equally, so that light is quite as clear below a spreading tree as above. Every object is also more or less self-luminous. Considered by the mortal, this absence of shadow might suggest a lack of beauty, but one has only to witness the scenery of these upper spheres to appreciate a marvellous beauty of landscape beyond anything known on earth. Another striking feature is the total absence of all dust, everything having

the appearance of immaculate freshness. Where a leaf is accidentally detached, the particles quickly disintegrate by chemical action, and pass into the atmosphere, and become re-absorbed by the plant life around. There is no change of seasons, the temperature being constantly the same, neither is there wind or rain. There is also a total absence of clouds in the sky, moisture being obtained from the atmosphere in regular proportions, but the sky does not lack beauty because of this, for there is an ever-changing electrical action in the upper atmosphere which constantly varies, and produces many beautiful colours. One is struck by the happy familiarity of the inhabitants towards each other, though no one intrudes, and a strict politeness governs all their actions. Entering a garden with high walls, a mother and her child are found living in a happy retirement. By an expressive glance and a few words from the beautiful woman who is walking within the garden, one learns that she passed some five years ago into this sphere, in giving birth to the child now by her side. She has little interest in the things of the wider world, as she is patiently waiting for her husband, who still dwells on earth, to join her. She is glad to assist with the education of several children who are brought to her from time to time, and whom she trains along with her own child, under the guidance of teachers experienced in this important work.

The intimacies of earth life are carried on for long years upon this plane of existence, and sometimes extend to the fourth sphere. These intima-

cies, however, gradually change with the development of consciousness, and the human traits and earth-loves widen as the soul evolves, giving place to a universal love which embraces all humanity.

Immediately adjoining this home lies a large park, in which stands a public building devoted to the use of all who wish to enter for study or amusement. Separate rooms are there provided for music, painting, modelling, reading, lecturing, etc. In the large entrance hall are many middle-aged men and women who meet there for an hour's quiet intercourse, while younger relatives walk in the grounds, and amuse themselves as they feel disposed. These people are spending some time in leisurely recreation, but their other hours are spent in useful service. Here are to be found many who have been working on the earth plane, quite a number having just returned from laborious work upon the battle-fields, where they have been helping those just recently passed out of the body. Further on was established a large college, where students, ranging from twenty to fifty years, were gathered together. These were being taught by teachers from the fourth sphere, who instructed them in the laws pertaining to that sphere, and also taught them some of the fundamental principles of psychology, in order that they might become teachers amongst their companions. In another college which the author entered, advanced students were found receiving instruction from teachers from the fifth sphere. Their practice and method of teaching was very interesting, and it may be useful to briefly explain this. Shortly after the students

were seated, seven teachers from the fifth sphere appeared instantaneously upon the platform. After a brief interval three descended on the right hand and three on the left, the seventh remaining seated. The six passed along the side aisles, and beginning at the back of the hall made passes over the heads of the audience, touching from time to time the heads of certain students who sought this as a favour, and thus established magnetic cords between the class and the teacher on the platform. These passes were obviously made with the intention of linking the minds of the students with the mind of the teacher, for the six assistants passed their hands, after they had magnetized the audience, over the head of their chief, and then seated themselves again, three on each side. When the principal began his instruction, the students seemed to be able to enter into his mind and read the thoughts clearly which he expressed in speech, and it was evident that they gathered more from the thought than the actual words, by this telepathic transmission. These lectures seldom extend beyond an hour's duration, and are often considerably shorter than this, for thought is much more speedy than anything possible to men on earth.

Entering a large school where children were being instructed, a marked peculiarity was noticeable in the many miniature rooms arranged around the large central hall. The main hall had seating accommodation for over a thousand children, where they were congregated for certain exercises and for singing, but each individual child had a separate room and tutor, the teachers being selected to suit the

temperament of each child. A teacher was only permitted to instruct a child to whom he was attached by a close bond of affection. Elementary general instruction very similar to what is known on earth was given, such as reading, writing, spelling and arithmetic, but infinite care was taken in the training of thoughts and emotions, far beyond anything attempted on earth. These children are delightful to see, and nowhere are there any signs of disobedience or passion, for the rule of love sways all the actions of their teachers, and in children, passion is usually the outcome of disordered physical constitutions from which they do not here suffer.

The author found that children who had lived on earth for some years, were instructed in separate schools from those who had entered the spirit world in early infancy, as every care is taken that certain habits and practices learned on earth may not be practised on these spheres. The growth of children in spirit life is very similar to that on earth, most of them arriving at maturity in about twenty years, but a proportion, under the wise training and care of able guides and instructors, are fully developed at from twelve to fifteen. These are rather exceptional children with highly-developed mental powers and vigorous constitutions.

Many of the sports of earth are practised in this sphere, but any form of sport hurtful to either the animal or human kingdom is naturally prohibited. Large numbers of singing birds are to be found, a special favourite being the canary, but carrion-feed-

ing fowls are never found. Pet animals, such as dogs, cats, birds and horses, and a limited number of other pet animals, are often to be seen; these may rise with their owners to higher spheres, but only in a few instances, as association with animals is discouraged on higher planes, and many of them gravitate after a few years to the animal sphere. The souls of animals which enter the human spirit world are enabled to do so through the close contact with human beings on earth, which enables their souls to develop to such an extent that they become refined and spiritualized beyond the ordinary animal state, but no sooner are they neglected and lose the close contact established by love and human influence, than they gradually lapse back to their original conditions.

Music plays an important part in the elevation of the soul, and enters not only the ear, but plays upon every nerve of the soul, very much as a breeze plays upon the surface of man's body in physical life. Nearly every instrument known on earth is to be found, and a great variety of quite unknown and much more highly evolved instruments in addition, but these it is impossible to describe here.

The people dwelling on this sphere are fully conscious of all that goes on upon earth, not only regarding their relatives, but also in connection with the general movement of its education and progress. It must not, however, be supposed that the sorrows of mortals constantly disturb the inhabitants of the first heaven, for they can, when they feel disposed, make themselves positive to all that takes place on earth, otherwise their existence

would be unbearable. Many are glad to visit the earth environment from time to time to gain experience, but others have no desire whatever to approach that school of experience which they were heartily glad to leave behind.

Fourth Sphere.

Life on the fourth sphere is quite as varied as that on the third, but the habits and thoughts of the people are much more spiritual, and when one enters into these spheres contact with earth is less close, and the mind of man is directed to the consideration of problems considerably in advance of those which claim his attention either on earth or on the third sphere. Much attention is devoted to a comparison of experience, and an endeavour to ascertain the cause of these differences. Entering one of the schools one finds men and women of an elevated nature, detailing their past lives and describing their actions, some of them being of a most disreputable nature, yet they do this without a shadow of shame, for they have paid the full penalty of any wrong action, otherwise they would not be in their present developed state. They quietly discuss their reason for seeking happiness by the methods they adopted when on earth, and what the results of such action have been in each sphere as they passed upwards. After comparing notes, each individual endeavours to arrive at an understanding of the principles that were at work within his life, and one from the fifth sphere, who acts as a kind of judge, helps them to their conclusions, and throws light upon some of the pro-

blems which puzzle and confuse them. The nearest approach to such a class on earth is a debating society, but the whole spirit of the gathering is quiet, and free from all passionate discussion or tendency to score one against the other, or to throw dust in each other's eyes, for all are anxious to arrive at truth. On this sphere the tendency is for the inhabitants to dwell in brotherhood communities, the family gathering no longer being found.

Fifth Sphere.

This might be termed the sphere of contemplation, where the inhabitants seek to digest their past experiences. No animals of any kind are to be found here, but birds are numerous, though very different in appearance from those of earth, being of a peculiar transparent nature, flashing in many brilliant colours, which seem to emanate from them. These are also to be found on the sixth sphere, but there have more the appearance of an animated jewel than of a living creature. In the fifth sphere one finds temples built of material of the appearance of precious stones, with a beauty of form and composition unknown to human mind. These are constructed from substances drawn from the atmosphere but are still composed of blocks, whereas those on the sixth and seventh spheres are constructed in one piece. Houses are still to be found, but greatly altered in design from those known to man. The inhabitants of this sphere are much more severely intellectual than those of the sixth and seventh, and the passage to the upper spheres can only be procured by the development of the

love principle. There is a great similarity between this sphere and the one above, except in this respect, thus demonstrating that love is superior to intellect.

Sixth Sphere.

This may be termed the sphere of love. The vegetation here takes upon itself a beauty of form and colouring that no earth language can express. The light is of so dazzling a nature that the human being could not enjoy it, as it ranges from 150 to 180 degrees. Temples of all kinds are extremely numerous, and devoted to many different practices. These are often built in various colours, but in the main a building is of one coloured material, so that it has the appearance of a ruby, emerald, topaz, sapphire, amethyst, or crystal. One of the buildings examined seemed to be built in one piece as if cut from a solid ruby. These superb temples of one colour, are often relieved by a lighter shade of the same material. One can but dimly imagine the beauty of such a building, where the windows, floors, steps, walls, and high domed roof are all constructed of the same precious stones. The walls being of a great thickness, allow only a dim light to penetrate, but the windows admit plentiful light which makes a play of colours almost impossible to imagine. The construction of these buildings is unique, the matter composing them being drawn from the atmosphere in fine dust-like atoms, which congregating, form the structure. The workers mould it with the help of their hands, and solidify it by the power of their minds. The construction of the buildings, however, is carried out in harmony

with natural principles, and they are not built magically as we have been too often led to suppose. It is strange to see the manner in which the foundations of such temples penetrate the ground, almost similar to the roots of a tree.

Seventh Sphere.

This is frequently spoken of as “ The Christ Sphere,” where the finished product of evolved humanity is to be found so far as our earth is concerned. Here no vegetation of any kind is to be seen, as the matter which constitutes the groundwork of the sphere is of a crystalline nature, and incapable of producing vegetation. Looked at with human eyes, its foundations seem to be of various coloured precious stones, and the streets as if manufactured from blocks of gold. This description, however, is unsatisfactory, for it has the appearance of crystalline gems congealed, so that as one walks upon it the various facets sparkle with a dazzling radiance as of frosted gold and precious stones. The body of man on this sphere is of so light a nature that it is easier to float than to walk, and an effort is necessary to keep on the ground. The author possesses no language to describe some of the scenes and the habits of the people, so this must be left to one more capable.

In a conversation between the author and one co-operating with him from the fourth sphere, and who was allowed on one occasion to visit the seventh sphere, a remark was made which describes the difference between man’s consciousness and that of the

dwellers on the highest sphere. He said, "I did not enjoy my visit to the seventh sphere. It was much too pure, cold and dazzling, and the companions who took me round, though they were undoubtedly the personification of love, I did not care for, as I felt I could not be chummy with them, so far did they transcend my nature." He went on to relate the passage of a number of singers whose voices created a strange double effect, for as they sang the vibration from their voices created an echo immediately overhead, as if an invisible choir sang above them. This echo was caused by the vibration of their voices upon the crystalline streets. Following these singers, he found himself near a magnificent temple, which many were approaching from different directions in variously coloured costumes. The temple being open on all sides he watched with interest some of the ceremonies, which both surprised and influenced him deeply. One of a superior character appeared on a raised dais in a blaze of light, and spoke to the vast assembly. He turned his face for a moment upon the visitor, and holding his open palm towards him seemed to cast forth a beam of light, which apparently permeated his being, for he was suddenly conscious of a great peace, which has powerfully influenced his life and thought since that moment. This plane of being holds the blossoms of earth which might be termed the super supermen.

CONCLUSION.

Readers who have carefully perused the foregoing pages must agree that if the facts are as stated, psychic research establishes upon a scientific basis, without any shadow of doubt, the fact that man lives beyond death. It also proves that his immediate post-mortem dwelling-place lies around this planet, where he continues to dwell for some thousands of years. But his origin and final destiny are still enshrouded in darkness. Life is a series of riddles, and the key to one riddle but opens the door to another. The facts revealed in this treatise are too startling for some to believe, and for others not startling enough, the latter asking for definite statements regarding the origin and ultimate end of things. The psychic scientist does not attempt to explain the universe; that is left to enthusiastic children. It is enough if men can advance one step at a time and explain some natural laws to this generation, which were unknown or only guessed at by men of the past. It is now known what happens to man at death, and when he arrives in his future home and reaches his six hundredth year doubtless his view of the future will be vastly extended, and his origin may then also be known to him.

Man in western Europe has accumulated his knowledge of the soul and a post-mortem state, with slow and painful steps until the present century, but now a rapid advance is assuredly being made. A National College of Psychic Science, now in process of formation, will shortly be established in London, where students of the subject may receive instruction, and where demonstrations will be given by the most eminent mediums drawn from every part of the world. Here an opportunity will be found to investigate psychic phenomena under ideal conditions upon scientific lines and under careful guidance. At present, students who wish to investigate the subject are greatly handicapped through the loss of time occasioned in travelling over wide areas to meet with demonstrators of psychic phenomena, and only those who are extremely enthusiastic and possess wealth and time can surmount the difficulties which stand in the way of an exhaustive study of the subject.

Ignorance is the cause of all men's sufferings, and therefore opportunities for knowledge should be provided for seekers. For years the facts of human life are hidden, until someone comes along and reveals one and then another, and then men are amazed that they were so long blind. According to temperament they may exult and shout with joy over the new-found truth, sometimes suffering a kind of madness from excess of light, or they may seek to blame those whom they think might have enlightened them earlier, angry that so much good time has been lost. But man himself must be blamed, for no more truth can be conveyed than the

mind can receive. When one is ready for it the truth is at hand. There is nothing in nature that can be given, for all things are sold or earned, therefore if anything would be known, man must pay the price. What is the price? Hard work and steady application.

Within these pages sufficient information is given to enable anyone to prove the reality of a spiritual world. Many are quite indifferent as to what becomes of them after death, and to those this book will make no particular appeal, but everyone who hungers for such knowledge can have their appetite appeased, for nature does not implant desires which cannot be satisfied. Buddha is claimed to have said: "To feed one good man is infinitely more meritorious than attending to questions about heaven and earth, spirits and demons." But the author claims, that to open up friendly relations with spirits and demons will enable one to know how to manufacture a good man.

Ancient religions have lost their power to appeal to the soul of man to-day. A silent revolution has undermined them all, and made it impossible for men to rest in the theories of their great-grandparents. The spirit that dwelt in them has glided away to animate other activities, and "they who enter the old shrines find apes and players rustling the old garments." Men must construct a new church and a new religion to satisfy the demands of their souls if they would play the part of real men in the world of to-day, a church whose roof and foundation must include all heaven and earth, and whose teaching must be founded on moral science.

The greatest change that man has ever known is slowly taking place through the agency of science, which teaches men that the ultimate court of appeal in religion, as in every other branch of life, is through observation and experiment, and not through authority. Religions of the past have been cribbed, cabined, and confined by priestly exponents who have forbidden their improvement, and thus brought about their death, forgetting that the law of evolution necessitates change.

Men to-day must advance from the church of the past to the church of the future. "Oh Thou, that pinest in the imprisonment of the Actual, and crieth bitterly to the gods for a kingdom wherein to rule and create, know this of a truth, the thing thou seekest is already with thee, here or nowhere, couldst thou only see."

MONTHLY AND WEEKLY PSYCHIC MAGAZINES

THE THEOSOPHIST	-	-	-	-	1/- monthly.
THE OCCULT REVIEW	-	-	-	-	7d. monthly.
THE PSYCHIC GAZETTE	-	-	-	-	6d. monthly.
LIGHT	-	-	-	-	2d. weekly.
THE TWO WORLDS	-	-	-	..	1d. weekly.

LITERATURE.

- MIRACLES AND MODERN SPIRITUALISM. Alfred Russel Wallace, F.R.S.
- SPIRIT TEACHINGS. W. Stainton Moses, M.A.
- PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW. V. C. Desertis.
- FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. R. Dale Owen.
- RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. Sir William Crookes, F.R.S.
- PSYCHICAL RESEARCH AND SURVIVAL. J. H. Hyslop, Ph.D., LL.D.
- PSYCHICAL RESEARCH. Sir W. F. Barrett, F.R.S.
- LETTERS FROM JULIA. W. T. Stead.
- W. T. STEAD THE MAN. Miss E. Harper.
- SPIRITUAL SCIENCE: HERE AND HEREAFTER. Sir William Earnshaw Cooper.
- SCIENTIFIC BASIS OF SPIRITUALISM. Epes. Sargent.
- INCIDENTS OF MY LIFE. D. D. Home.
- THROUGH THE MISTS. R. J. Lees.
- ARCANA OF SPIRITUALISM. Hudson Tuttle.
- INVISIBLE HELPERS. C. W. Leadbeater.
- ASTRAL PLANE: ITS INHABITANTS AND PHENOMENA. C. W. Leadbeater.
- DEATH AND AFTER. Annie Besant.
- EVENTS IN THE LIFE OF A SEER. Andrew Jackson Davis.
- THE DIVINE HARMONIA. Andrew Jackson Davis.
- GHOST LAND, OR RESEARCHES INTO THE MYSTERIES OF OCCULTISM. E. Hardinge Britten.
- INTERCOURSE OF THE SOUL AND BODY. Emanuel Swedenborg.
- OUR LIFE AFTER DEATH. Rev. A. Chambers.
- A GUIDE TO MEDIUMSHIP. E. W. and M. H. Wallis.
- SCIENTIFIC DEMONSTRATION OF A FUTURE LIFE. Thomas Jay Hudson.
- SPIRIT PHOTOGRAPHY. James Coates.
- GLIMPSES OF THE NEXT
STATE. } Vice-Admiral W. Osborne Moore.
- THE VOICES.
- MATERIALIZATIONS. (In German.) Dr. Schrenck-Notzing.

FIRST STEPS TO SPIRIT INTERCOURSE

By J. HEWAT MCKENZIE

A PAMPHLET SUITABLE FOR BEGINNERS

Price: THREEPENCE.

Post paid 3½d.

May be had from—SECRETARY, 1, STANLEY GARDENS,
BAYSWATER, LONDON, W.

IF A SOLDIER DIE SHALL HE LIVE AGAIN?

By J. HEWAT MCKENZIE

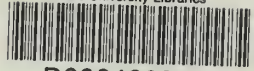
THE LATEST EVIDENCE OF PSYCHIC SCIENCE
ON DEATH AND THE HEREAFTER

Price: TWOPENCE.

Post paid 2½d.

May be had from—SECRETARY, 1, STANLEY GARDENS,
BAYSWATER, LONDON, W., and Railway Bookstalls.

Duke University Libraries



D00648091S

DUKE UNIVERSITY LIBRARY



DURHAM, NORTH CAROLINA
27706

